

THE
CHRISTIAN
REMEMBRANCE R.

AUGUST, 1827.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*Sermons, chiefly Practical, preached in the Parish Church of Clapham, Surrey. By WILLIAM DEALTRY, B.D. F.R.S. Rector of Clapham, Surrey; and of Watton, Herts; and late Fellow of Trinity College, Cambridge.* pp. 463. Hatchards, London. 1827.

MR. DEALTRY has at length discharged a debt fully due to his hearers, to his church, and to the world. Those who had long hung on the lips which have ever spoken to attract and instruct, felt that they had a more than ordinary claim on the pen which had preceded the labour of those lips. Those who had read the occasional effusions of Mr. Dealtry's pen already before the world, who had been cheered and directed by them in many a devout and charitable faith, and, perhaps, had been amongst the numbers from whom they had extracted much in the course of direct eleemosynary appeal, felt they could put in their claim for the continuance or revival of cherished impressions, by means less fugitive and transitory than had been offered before. Under feelings very similar to these, we decidedly hailed for ourselves the announcement of this volume;—a volume to which, indeed, the general character of its author, as the rector of a large suburban parish, and perfectly known in his various literary and scientific, as well as theological walks of study and practice, was sure to give an extended, a permanent, and most beneficial influence. And if ever the state of the world at large required such an influence, we are sure the present is that time. When the NEOLOGISTS at home and abroad are diffusing their new and wide-spread mischief, we need every possible corrective. When intellect is made, we fear increasingly made, the appeal *against* piety, it is more than ever necessary to shew intellect in connexion *with* piety. When the diffusion of the Sacred Volume is taking its widest possible range (to which, indeed, we can, *ex animo*, say, God speed it, and lend it wings for its utmost and farthest flight!) it is still more than ever necessary to exhibit in connexion with it, those who understand, *believe*, and value its doctrines; those in whom

sacred literature walks hand in hand with general letters; and who can admit Science and Christianity into the same mind. In this respect, it would seem truly that the mere experience of past days is lost upon us; it would seem that Newton was after all, in the judgment of some, foolishly modest, or Locke weakly pious. The researches of Pascal into science must not redeem his Christian belief from the charge of fatuity; nor the learning of a Bossuet, another Papist, nor yet the mathematics of a Barrow or a Horsley among the Protestants, rescue *their* theology from the charge of fanaticism. Now, forsooth, the "march of intellect," and the discoveries of science, will make us tread far more cautiously over antiquated Christianity, if not unavoidably carry us off from such positions altogether. Things are to be held by a sublime distinction theologically true, but metaphysically false; true, that is, for the purposes of a condescending courtesy to the weakness of our ancestors, or a prudent regard (*if* that) to the interests of society; but false for every purpose that can improve the mind or elevate the soul, purify the heart or reform the life. It is against this system, as truly unphilosophical as it is impious, and unsatisfactory alike to the head and the heart, that we should wish to lift our feeble voice. It is against the unchristian world, let us rather say, we would wish to arm the Christian; arm him, that is, in the panoply of truth, and with the sword of the Spirit, which is the word of God. We must here say, that, in comparison with the real enemies of the body of Christianity, the minor oppositions, often falsely so called, sink to nothing. "The conflict is now rather "*de imperio*" than "*de gloriâ*;" and though we by no means rank Mr. Dealtry otherwise than amongst the most distinguished defenders of our common Church, as well as our common Christianity; yet we are free to own, it behoves us to present him to our readers, in the most prominent light, rather as under the latter denomination. It is sufficient for us that we find in him the lucid expositor of the Sacred Volume; the awful appellant to its most solemn sanctions; the consoling, and, at the same time, intelligent herald of its promises and invitations. We deem it his highest praise that, with nothing of affected novelty, nothing sectarian, nothing exclusive in his views, he yet boldly marks out the broad and narrow way, carries out every principle of Scripture to its full and legitimate bearing, and brings it home, with full and unvarying effect, to meet the case both of sinner and of saint. In short, we hail in Mr. Dealtry a disciple, or rather a master, of the old and the best, the most scriptural school. We find in him a *modern* philosopher, who yet dares to be an antiquated Christian; a soldier in the ranks of the march of intellect, yet a good soldier of Jesus Christ. In the distinguished age of "*Mechanics' Institutes*," to which his candour probably makes him a friend, we find him boldly

advancing in that which is still the "more excellent way" of Christian Institutes; and whatever his opinion may be (perhaps favourable) of the "Society for Promoting *Useful Knowledge*," we have clearly, in Mr. Dealtry, one who more fully still appreciates the *utility* of societies, churches, and sermons, for promoting *Christian knowledge*.

Welcoming, then, Mr. Dealtry to the foremost ranks of long approved Christianity; and readily consigning to him the standard of plain, honest scriptural truth, when many a standard-bearer seems ready to faint under the fancied weight of his antiquated bearing; we can as little doubt of the efficacy of its motto, "*In hoc signo vinces*," against the idolaters of intellect, as against the idolaters of Jupiter. And we proceed to a few distinct observations, accompanied with extracts, on Mr. Dealtry's Sermons, as giving the best comment on that signal, and sealing the triumphs of the cross of Christ.

With a predominant admixture of sound practical advice in the discourses forming this volume, we find, well laid down, the grand and deep foundations of all morality, as well as also the more direct mysteries of the Christian faith. Whether intentionally, or not, Mr. D. has, with singular felicity, made his three first Sermons introductory to these several compartments of religious instruction. The first Sermon practically warns his hearers against "Indecision in Religion," from 1 Kings xviii. 21; "And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word." The next Sermon proceeds to that one great fundamental position of all moral teaching, "The Omnipresence of God," from Jeremiah xxiii. 24; "Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord." The third opens as distinctly and fully the mysteries of Christianity, in taking "Christ the Foundation of his Church," from Isaiah xxviii. 16; "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." We cannot improve upon a specimen to be selected from the first of these Sermons, in shewing the preacher's general plainness of style and force of reasoning. Having properly stated the notion of "halting" to be, in the Hebrew, that of "birds on a tree moving quickly from bough to bough," he thus illustrates this mental "hopping" from faith to folly, from something to nothing:

If you inquire into their creed [that of the halters], you will probably find them, in general, correct: they are, to a certain extent, very right in their opinions, and fail chiefly in not following out those opinions in their practical conclusions. They believe, for instance, *that there is a God of infinite holiness, majesty, and power: that the world was created by His word, and is governed by His Providence: but as to the obligation of loving Him with all our heart, and soul,*

and strength; of putting our whole trust in Him; of presenting ourselves, in the way of spiritual obedience, a *living sacrifice, holy and acceptable unto God*: this falls not within their thoughts. Their opinions are in favour of some outward and indefinite obedience: but the world has their hearts.

Demand of them again, What they think of the LORD JESUS CHRIST? They will readily confess Him to be the Son of God; they will admit that He came into the world to save sinners; that He led a painful life; suffered the death of the cross; rose again from the dead, and ascended to the right hand of the Majesty on high. But how, then, do they apply all this knowledge? Do they look to Christ for the salvation of their own souls? Are they desirous to come to Him as their Saviour, and do they apply to Him for the remission of their sins? Are they anxious to receive Him under the character in which He is revealed, as the anointed of God, to instruct them, to purify them, and to rule in their hearts—as their Prophet, their Priest, and their King? as their *Wisdom, Righteousness, Sanctification, and Redemption*? It is in these respects that they fail. What is matter of opinion they will allow: what is practical and spiritual—the life of faith in the soul, the *sprinkling of the heart from an evil conscience*, the imitation of Christ as their example—here they halt between two opinions; yet without this they cannot *follow God*; without this they cannot be Christ's disciples.

Inquire yet again concerning their views of the HOLY GHOST? They will admit that there is such a Person, and that He is the Spirit of God: they will allow that from Him all holy desires are derived, and that it is His office to sanctify the heart, and to communicate every spiritual blessing. But then they do not seek for that Spirit to cleanse and sanctify their own hearts: they see nothing of the beauty of holiness, and they have no right desire for the possession of it. Their *notions* are in a great measure correct; the evil lies in their *dispositions and affections*; their hearts are not right with God: they acknowledge *generally* the scriptural standard of doctrine and practice; but in every *particular* case they follow their own.

It is true that they may sometimes appear to be much in earnest: they are visited, perhaps, by some affliction, or the apprehension of evil: they are reminded, by some domestic calamity, of the uncertainty of life, and they are softened under the chastisement of God: some signal Providence calls them to reflection: some awakening sermon terrifies their consciences: then, for a season, they appear determined, whatever others do, to serve the Lord: they search the Scriptures; are diligent in prayer; and devout in attendance upon the means of grace; but the impression is soon effaced; all their good purposes vanish, like the dew of the morning, and indecision of character becomes again predominant, both in their principles and in their conduct.—P. 5—8.

We feel ourselves unable to pass over, though intending to have done so, the following passage in the second Sermon, on the Omnipresence of God, which seems to correspond to what has been already quoted from the first, and which affords a fair specimen of the glowing and the towering style to which Mr. Dealtry finds no difficulty in soaring, although never forgetful of his characteristic plainness and facility of manner.

A vague and general admission of the doctrine is of little moment. We speak here of a serious and realizing sense of it. For want of this just impression, the hypocrite deceives himself with the delusive hope, that the specious appearance by which he imposes upon others, and perhaps also upon himself, will answer a like purpose with his Maker. It is for want of this just impression that wickedness abounds. Where is the profligate, who, when acting in direct violation of the law of God, would not be terrified at the discovery how perfectly he is under the inspection of that great and terrible Being? And how

salutary would be the apprehension thus excited! How would he tremble at the consequences of appearing in judgment before Him to whom every thought is exposed, and who is marking every deed, for the express purpose of righteous retribution! True there are many hardened in their vices, many beyond the reach of argument, and capable, as it should seem, of bidding defiance to the God who made them! But is there one who could survey what is at this moment immediately, although invisibly, around him, and not recoil at the sight? Is there one who could behold the countenance of the Almighty flashing indignation upon the daring offender, and not shrink, as into the very dust, before Him? Take the boldest transgressor who ever blasphemed the name of his Creator, and spurned at the offers of his grace; take him in the full course of his abandoned career, while good men stand appalled, and even bad men are amazed at his wickedness; let him be rioting in all the malignant passions of that spirit of evil, who *worketh in the children of disobedience*; yet if you could give him to see for one moment in what a condition he is, with an avenging God by his side, and the vials of His wrath ready to be poured upon his devoted head,—yes, even this shameless transgressor would here, in the land of the living, call upon the rocks and mountains to bury him for ever from the sight of that tremendous presence! Is the man bold because these things exist not? He is bold only because he *sees* them not. They are indisputable and awful realities, and will one day burst upon his view in all their accumulated terrors. We affirm not that even this alarm would change the heart: *that is* the work of the Holy Spirit; but would it not lead the sinner to tremble for his sins? Would he not cry out, *What must I do to be saved?* And if not absolutely impenitent, would he not consider his ways, and put away the evil of his doings, and listen to the message of salvation? Who then can state in words too strong the importance of cherishing an abiding sense of the divine presence? How full of encouragement and consolation to them who fear God! How replete with salutary terror to those who are under the influence of an evil heart!—P. 32—34.

And we must now, in fairness, give the general plan of the third Sermon, which affords an equally pleasing specimen of the method, at once logical and *textual*, in which it is our preacher's habit to distribute his matter. The text we have given. The exordium shews its connexion with the context. The body of discourse, then, exhibits Jesus Christ,

1. As a *tried stone*; under which is demonstrated

The peculiar fitness and sufficiency in the incarnate Son of God to be the foundation of this spiritual temple, this church, which He purchased with his blood and sanctifies by his Spirit:—a fitness which could not be ascribed even to the first archangel.—P. 46.

2. As a *precious corner stone*; in which is shewn the *uniting* and *expansive* principle of christian sympathy and christian love.

What an elevation of feeling does it give to such a man, when he reflects that Enoch and Abraham, and David and Elijah—that Isaiah, who so remarkably prophesied concerning the Saviour—that John the Baptist, who, as the herald and forerunner of the Lord, was *more* than a prophet—that those who in early times stood forth as the confessors of Christ, or who passed with the crown of martyrdom on their heads from a world of suffering to a world of glory, are all related to himself and to each other, as a part of the same spiritual building!—P. 48.

The *preciousness* of such a principle is sufficiently obvious.

3. As a *sure foundation*.

It is doubtless implied in these words, that every other ground of hope is fallacious; that the man, who reposes his confidence for a future world upon any thing else than the Saviour of mankind, is building upon the sand. *Other foundation*, saith the apostle, probably referring to this passage, *can no man lay than that is laid, which is Jesus Christ*. There is no other foundation which is suited to the nature of a spiritual building; there is none which can support the soul in temptation, or the church amidst the storms of the world. But this is a *sure* foundation. The word in the original is repeated, in order to give to the idea particular emphasis and force. Behold I lay in Zion a precious corner stone, a *foundation*; a *foundation*! as if no terms in the compass of language could convey an adequate notion of its solidity and strength.—Pp. 50, 51.

The preacher proceeds, after this full discussion of the great subject of his discourse, to speak, in passing, on the nature of that faith by which we become built on this foundation.

It leads us not only to *look* at the foundation stone, and to *admire* it, but to *build* upon it; not merely to acknowledge that the gospel is worthy of universal reception, and that Jesus Christ is the alone Saviour of sinners; but to receive Him as *our* Saviour; to draw from Him our spiritual strength and spiritual comfort; to rest upon His merits and death for the pardon of our sins and for eternal salvation. It includes an abiding conviction of His truth; a sure dependence upon His promises; a cordial belief that whosoever builds upon this stone shall stand secure for time and for eternity.—Pp. 52, 53.

We should have wished a more *distinct* reference in this particular place to the holy fruits of faith, as we are sure we speak Mr. Dealtry's mind in saying, that "to receive Jesus Christ as *our* Saviour," is to receive his doctrine into our heart as a renovating principle, and one that as truly *saves* us from the practice of sin as from its punishment. We might perhaps venture to suggest, as a general canon for preaching, that no one Sermon is *completely* what a Christian Sermon ought to be, that has not *some* express reference *as* to the grand peculiarity of faith in the redemption through Christ, *so* likewise to the superstructure to be built upon that foundation in a good and holy life. We regret, however, this interruption before we had given the actual conclusion to this truly Christian Sermon, which consists in a "notice generally of three classes:"—

1. Those who are building upon no foundation for a future world.
2. Those who build upon a wrong one.
3. Those who have discovered the true foundation, and, by the grace of God, have fixed themselves upon it.—Pp. 54, 55.

The three first Sermons having thus afforded us an easy classification of the whole volume, we shall adopt that division in giving a more general account of the remainder. The first division will be found the largest; the volume being "chiefly practical;" and will embrace likewise the interesting subdivision of examples, and exemplary characters, the most effective teachers, generally speaking, of practical principles. The next class will include general doctrines of religion. The third, subjects more decidedly and peculiarly devoted to Christian mysteries.

The practical Sermons proceed with,

SERMON V.—*The Christian's Conversation*.—Phil. iii. 20. "Our conversation is in heaven."

SERMON VIII.—*Rejoicing in the Sabbath*.—Psalm xcii. 1, 2. "It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High: to shew forth thy loving-kindness in the morning, and Thy faithfulness every night."

SERMON IX.—*Motives for Christian Concord*.—Phil. ii. 1, 2. "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies: Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind."

SERMON XIV.—*Sowing in Tears, and reaping in Joy*.—Psalm cxxvi. 5, 6. "They that sow in tears, shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

SERMON XIX.—*The Joys and Consolations of the Christian Pilgrim*.—Psalm cxix. 54. "Thy statutes have been my songs in the house of my pilgrimage."

And these are interspersed with the following Sermons on examples furnished by Holy Writ:

SERMON VI.—*The Penitent Thief*.—Luke xxiii. 42, 43. "And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom; and Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in Paradise."

SERMON XI.—*Samuel's departure from Saul*.—1 Sam. xv. 34, 35. "Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul: and Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the Lord repented that He had made Saul king over Israel."

SERMON XII.—*The Jewish Prophet at Bethel*.—1 Kings xiii. 26. "And when the prophet that brought him back from the way heard thereof, he said, It is the man of God, who was disobedient unto the word of the Lord: therefore the Lord hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the Lord, which He spake unto him."

SERMON XIII.—*The Constancy and Deliverance of Shadrach, Meshach, and Abednego*.—Daniel iii. 16—18. "Shadrach, Meshach, and Abednego answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God, whom we serve, is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

The second division into which we have ranged the volume embraces those more generally doctrinal, and are as follow:

SERMON X.—*The Spiritual Design of Providential Appointments*.—Deut. viii. 2, 3. "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee and to prove thee, to know what was in thine heart, whether thou wouldst keep His commandments or no: and He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know, that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."

SERMON XVIII.—*The Lord sanctified in them that come nigh him*.—Lev. x. 3. "Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified: and Aaron held his peace."

SERMON XXI.—*The Sum of true Religion*.—Eccles. xii. 13, 14. "Let us hear the conclusion of the whole matter; Fear God and keep his command-

ments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

The third division embraces Sermons decidedly referable to christian mysteries.

SERMON IV.—*Christ the Refuge of his People.*—Isaiah xxxii. 1, 2. "Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding-place from the wind, and a covert from the tempest: as rivers of water in a dry place, as the shadow of a great rock in a weary land." [Immediately and appropriately following that on Christ the Foundation of the Church.]

SERMON VII.—(Preached on the Sunday after Ascension Day.) *The Joy of the Apostles at Christ's Ascension.*—Luke xxiv. 50—53. "And He led them out as far as to Bethany; and He lifted up His hands, and blessed them. And it came to pass while He blessed them, He was parted from them, and carried up into heaven. And they worshipped Him, and returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God. Amen."

SERMON XV.—*The Ministry of Reconciliation.*—2 Cor. v. 18. "The ministry of reconciliation."

SERMON XVI.—(Preached on Easter-Day.) *The Resurrection of the Just.*—1 Thess. iv. 13—18. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

SERMON XVII.—*The Ascension of Christ, and the Effects of it.*—Psalm lxxviii. 17, 18. "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men: yea, for the rebellious also, that the Lord God might dwell among them."

This, we think, would have been more suitably preached on "Whitsunday;" more particularly as another sermon on the ascension occurs in the volume.

SERMON XX.—(Preached at the opening of the Chapel of Ease, Clapham.)—*The Glory of the Latter House.*—Haggai ii. 9. "The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts."

From subjects so important, and so fully and feelingly treated, it would be impossible to make any short or general selection adequate to the purpose. We shall remark upon a very few passages which have most forcibly struck us. We consider the Sermon on Christian Concord as particularly valuable. Not quite understanding how Mr. Dealtry ranks among "propositions" not demanding "cordial agreement throughout the Christian Church," such propositions as respect "the providence of God," (p. 180.) we still most cordially agree with the following observation, as the groundwork of true christian concord,

and the only practicable ground for its erection during the necessary imperfection of this lower state.

The distinction between doctrines essential to salvation and those which are not essential is founded alike upon reason and Scripture, and the very nature of spiritual things; and narrow as is the way which leadeth unto life, it is probable that many are walking in it, with whom certain travellers on the same road will hold no communication, regarding them as *aliens from the commonwealth of Israel, and strangers from the covenant of promise*. For we all know how great is the tendency of difference in opinion, upon *religious subjects* more especially, to make men view each other with suspicion and dislike; we naturally associate ourselves with those whose sentiments correspond with our own, and although love to all the followers of Christ, especially on the ground that they *are* Christians, is repeatedly inculcated in the New Testament, we are apt either to think slightly of their character because they concur not most exactly with our favourite notions; or we regard them with a very subordinate sort of affection, even while we believe them to be the children of God. Such is undoubtedly the case at the present day; and such was, in some instances, the case in the days of St. Paul: and the great object of the passage before us is to recall the members of the christian church to a better mind, to fix their hearts on the same leading principles, and to persuade them to the exercise of unreserved affection and of mutual love.—Pp. 180, 181.

The means for obtaining this “better mind,” with perfect security against that spurious liberality too often affected in the present day, which is but the ape of the genuine, and which, like all other apes, when put to the test, has nothing really of the mind or spirit within which the outward form portends,—are well selected, and are these two:—“*a just view of the great design of Christianity*; and, secondly, *the cultivation of a humble spirit*.” P. 181.

It is a great act of self-denial to refrain from extracting the remainder of this Sermon, which is in the best style of Mr. Dealtry's rich, textual illustration, and leads him through the whole range of christian doctrine, practice, and feeling, in the animated appeal to “any consolation in Christ,—any comfort of love,—any fellowship of the Spirit,—any bowels and mercies,” and finally to the personal and affectionate motive, “fulfil ye my joy.”

Mr. Dealtry's discriminating views of character eminently appear in his four Sermons on Examples, as we have seen, furnished from scripture. We know of no scriptural example of the negative kind that has more powerfully affected our own mind in the hour of silent meditation than that of king Saul. And we can truly say, no discourse on that character has more fully developed our own ideas, or expressed and improved our own feelings on the subject, than that of Mr. Dealtry on Samuel's departure from Saul. So much profession, so much knowledge, and all but sincerity of practice in the true religion, yet connected, as Mr. D. observes, with a worldly spirit at heart, dissimulation with the prophet who reproves him, and entire insincerity of repentance, appearing in manifold ways, do indeed afford a warning

which should go to the bottom of our fairest pretensions, and fully warrant the awful close of the preacher.

In taking a review of this subject, we observe here a man, who had been eminently favoured by the Most High, and even raised up by the special appointment of His Providence, eventually cast off, and utterly rejected because he disobeyed the divine commandments, and repented not of his sin. And is it to be expected under the dispensation of the gospel, where the love of God is so wonderfully manifested, and the purity of His law so plainly set forth, and the necessity of repentance and a holy life so peremptorily asserted, that conduct like that which was thus signally visited in the king of Israel, will be overlooked in us? Was it of any service to Saul, that he honoured God with his lips, that he even worshipped Him in the presence of the prophet, while there was duplicity in his heart? Little will be the benefit derived from an alleged regard for religion where that profession is insincere. To preserve a fair character with our fellow-creatures, may be a matter of easy attainment; this unhappy king of Israel, possibly even at the period of his rejection, did the same; and this it seems he was anxious to do. Let every insincere and hypocritical person take warning by his example; let him learn how contemptible is the applause of our fellow-creatures, if God be against us!—Pp. 237, 238.

We are much pleased with the edifying use made of the old prophet at Bethel; and are greatly indebted to our preacher for rescuing that passage from the company of some others, perhaps as falsely disesteemed for a supposed unfruitfulness of subject, or a want of application to the practical habits and feelings of humanity. Such objections prove, under the able handling of Mr. Dealtry, nothing but the objector's ignorance of the genuine principles of human nature. The slight *temptation* of the prophet to do amiss is well illustrated by the apparently slight temptation to which our first parents yielded; whilst the *punishment* is equally well matched with that of Moses, for speaking even unadvisedly with his lips. In this latter case we *know*, what also the preacher *hopes* with respect to the prophet, that the punishment was temporal only, not eternal. "They were chastened of the Lord, that they might not be condemned with the world."

We should readily quote from the following Sermon, on the magnificent virtues of Shadrach, Meshech, and Abednego, standing, as they do, in such happy contrast with the weak principles of the old prophet of Bethel. We must, however, forbear, and confine ourselves to observing, that Mr. Dealtry considers the "form of the fourth, like the Son of God," walking in the midst of the fire with the three children, to have been the veritable form of the Eternal Son of God, manifested on this occasion, as at sundry other junctures recorded in the writings of the Old Testament, and who was afterward to appear clad in human flesh, in form and substance a MAN, as the Messiah and Saviour of the world. The opinion is of very ancient date in the Christian church, and has been revived by those orthodox Trinitarians

the Hutchinsonians, and others, being a position that strikes at the root of all errors, denying the pre-existent state of Jesus Christ. The angel who rescued Daniel is, in like manner, considered by such "the angel of the covenant:" the same who attended the Israelites through the wilderness in the pillar of the cloud and fire; who burned in the bush; who blazed in the Shechinah; and who, at the gate of Paradise, with his flaming sword, kept, or shewed the way of the tree of life. We see no substantial reason for differing from authority very widely diffused, very respectable, and very ancient, for this opinion; although it has sometimes struck us that those ancient heretics, the Docetæ, who held that Jesus Christ, appearing at length in our mortal flesh, was but an appearance, an apparition, rather than really "having flesh and bones, as they *saw* him have," might have gathered their prejudice from some such opinion as the present, namely, that He who did more than once appear, in *form only*, like the Son of God, might again have appeared under the same airy and unsubstantial mode of existence. Without determining absolutely, we cannot help noticing the difference between any uninspired comment, and the plain unsophisticated tale of Scripture itself. The thing *collected* from Scripture may be important, may be interesting, and instructive; the thing *revealed* in Scripture, that is TRUTH. It is still a different question, whether or not king Nebuchadnezzar knew the meaning of his own words, which Mr. Dealtry properly imagines he might not have done.

In "the Ministry of Reconciliation," in which Mr. Dealtry so well lays down the real nature of that enmity of heart to God, from which ALL need to be "reconciled" through this ministry; *not*

that there exists in every unrenewed and unregenerate man, an active and malignant spirit of undisguised hatred against the Almighty: of such a spirit many are unconscious, whom reason and Scripture would nevertheless alike convict of practical, though silent enmity against him, and whom accordingly the Apostle would invite to be reconciled.—Pp. 313, 314.

we should have been glad if Mr. Dealtry had laid down more fully his view of the Christian ministry, and of that *authoritative* commission which they can justly claim, *if* legitimately commissioned, to "bind on earth what has been bound in heaven, and to loose on earth what is loosed in heaven." The bounds of that commission and that authority would be well fixed by so able a delineator as Mr. Dealtry, although a discourse so touching, so animated, so truly Christian in all its parts, and so effective in all its results, makes us distrust ourselves in wishing for any addition, and ashamed of ourselves in giving utterance to so exorbitant a demand.

We cannot conclude without noticing the amiable motive which has induced the author to introduce one Sermon into this collection—that on "the Glory of the latter House;" the Sermon preached at the

opening of the new chapel of ease in his own important parish. The motive appears, on the face of it, to have been that of enshrining, in "the cedar and the gold" of his own Christian pages, the memory of his highly respectable predecessor, the Rev. John Venn, by whose exertions that chapel had been founded and prepared for opening, but who, David-like, lived not to see the full execution of the purpose which was in his heart. The whole secret, prepared for in the Preface, is out in the following *single* note, we believe, appended to the volume, which appears in p. 436.

The old church of Clapham having been taken down, and a new parish church built on a different spot, about the year 1775, the old churchyard remained a burial place only, till, in 1813—5, under an Act of Parliament, a chapel of ease was erected in it, on the ancient site. The act was obtained during the incumbency, and mainly by the exertions, of the late Rev. John Venn, M.A. That excellent man did not live to see the building commenced: he died July 1st, 1813, and was buried in a part of the churchyard, which is almost immediately under the present communion table.—It may here be stated, in reference to another part of the Sermon, that a considerable number of free sittings were reserved in the chapel, for the benefit of the poor.

But must we yield to the temptation of presenting the same information to our readers, as clothed in the new dress of Mr. Dealtry's magic text, and also borne to the heart by the most appropriate sentiments of piety and affection? Our readers will excuse us, and not deem the motive of the Sermon, viz. honour to a departed friend, its only merit; more especially those readers, who had also been acquainted with similar sentiments and similar language, flowing from the lips and the pen of that friend himself, the late Mr. Venn, whose posthumous Sermons are amongst the most valuable productions of modern divinity.

If it be pleasant to the passing traveller to fix his eye upon the new prospect of a house of God; if it be pleasant, in exchange for the silence and solitude of tombs, to listen to the hallelujahs of his people; how interesting to us must be the reflection, that the ground on which we stand has been consecrated by the piety of ages; that the prayers and thanksgivings which we offer are the echo of those, which, in days that are past, have ascended from this place to the throne of the Lord: that many of our forefathers, whose bodies are now scattered around us, waiting in the dust of death the resurrection of the dead, once lifted up their voices in this sacred spot, and poured out their souls in the language of supplication, or united in the melody of praise. It may be forgiven me, I trust, if, on this occasion, I allude especially to one who is in the affectionate recollection of all that hear me, in whose heart it was to build a house for the honour of his God, and to whose Christian exertions we are mainly indebted for the gratification which, at this moment, we enjoy in the completion of the work. He did well that it was in his heart, and the intention was undoubtedly accepted and blessed. We presume not to dispute against the ways of Providence, and *blessed are the dead which die in the Lord*; but there is a melancholy pleasure in considering events as they might have been; and I doubt not that the imagination of every one of you has, by this time, suggested with what peculiar delight, had it thus pleased the Disposer of all things, that faithful servant of Christ would have hailed the dawning of this holy day; and with what solemnity of address and kindness of exhortation he

would have elevated your Christian views, and have awakened your Christian feelings. The happiness of the disembodied spirit can in no way be affected by the things of this world; but delightful to him was the worship of God, and dear were the assemblies of his people: and whilst life still lingered in the mortal frame, had it been permitted him to choose his earthly resting-place, it would have been the very spot where his remains are deposited. For it is on the pavement which covers them that we bend our knees in prayer, and unite in the psalm of thanksgiving: it is around that table which stands by his grave, that in this place we shall in future years commemorate the cross and passion of our Lord. May the supplications which he has offered to the God of mercy in behalf of those who should assemble in this house, be abundantly answered: that *the poor may have the gospel preached to them*, and that it may be instrumental to the conversion and salvation of many souls. We know that, *Except the Lord build the house, they labour in vain that build it.* "Forbid it, O God, that this our labour should be in vain! Let thy blessing descend upon thy servants, and visit thine inheritance. O Lord God of Israel, there is no God like thee in the heaven, nor in the earth, which keepest covenant, and shonest mercy unto thy servants, that walk before thee with all their hearts. Have respect, therefore, to the supplications of thy people, and hearken unto the cry and the prayer which thy servants pray before thee: that thine eyes may be open upon this house day and night, to hearken unto the prayer which thy servants pray in this place. If thy people sin against thee, and thou be angry with them, and they turn to thee, saying, we have sinned, we have done amiss, and have dealt wickedly; if they return to thee with all their heart, and with all their soul; then hear thou from the heavens, even thy dwelling place, their prayer and their supplications, and forgive thy people, which have sinned against thee. Let thy mercy be upon us according as we hope in thee! O send out thy light and thy truth: let them lead us, let them bring us unto thy holy hill, and to thy tabernacles: then will we go unto the altar of God, unto God our exceeding joy. O satisfy us early with thy mercy, that we may rejoice and be glad all our days. Let thy work appear unto thy servants, and thy glory unto their children: and let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us: yea, the work of our hands establish thou it."

The time will soon come, when thy Sabbaths on earth shall be with us no more; when the hands, which we now raise to thy mercy seat, shall be still in death; when the eye of adoration shall be dim; and the tongue of praise be silent: but let thy name be had in reverence by future generations; and thy glory be manifested in this hallowed place: may the assemblies of thy people cease not to enter into these gates with thanksgiving, and to worship here in the beauty of holiness. And still, as they successively pass on to the repose of their fathers, may they rest in the sure and certain hope that they shall be transferred from these courts below to a building of God, a house not made with hands. There may we all meet in the presence of thy glory, and with the ransomed of the Lord, from every kindred, and tongue, and people, renew the song of our pilgrimage in the house of our triumph, and praise thy name for ever and ever. P. 436—441.

We must now take our leave of Mr. Dealtry, with much regret for the short pleasure we have been able to afford ourselves or our readers in this notice of his Sermons, and for our inability to add any observations on those Sermons more immediately directed to Christian mysteries. On this last ground, however, our regret is lessened by the very professed imperfection itself of the department so passed over by us, in application to which, we have great pleasure in informing the reader, and reminding Mr. Dealtry, of the following notice in his own

Preface, to which we shall only affix the two significant words, "Verbum sat."

In selecting these discourses for the press, the author has paid regard to their practical tendency. It was formerly his intention to include several of a more strictly doctrinal character, and to add, on one subject at least, a regular series: to those among his parishioners who have stated a request to that effect, he begs to observe, that such a plan must not be considered as entirely relinquished, but, perhaps, only deferred.—P. iv.

ART. II.—*Journal of a Soldier of the Seventy-first Regiment, Highland Light Infantry, from 1806 to 1815. Including Particulars of the Battles of Vimeira, Corunna, Vittoria, the Pyrennees, Toulouse, and Waterloo.* Third Edition. To which are now added, *Selections from the Letters of Corporal Meüller, of the First Regiment of Foot Guards, describing the Attack on Bergen-op-zoom, &c.* Edinburgh: 1822. pp. 228.

The Subaltern. Cadell: London, 1826. pp. 373.

*The Eventful Life of a Soldier, during the late War in Portugal, Spain, and France. By a Serjeant of the * * Regiment of Infantry.* Edinburgh: 1827. pp. 369.

UNBELIEVERS are accustomed to assert, by way of reproach to Christians and their religion, that wars have been more frequent and more sanguinary since the promulgation of the Gospel, than ever they were among the heathens of old. Whether this charge be strictly true or not, is immaterial to our present purpose; since (to say nothing of *religious and holy wars*, so called because the religion of peace was the especial bone of contention,) we believe it to be a literal truth, that, for at least 1700 years, there has not once been a universal peace in Christendom.

"A new commandment I give unto you, that ye love one another;" yet the hatred which burns in Christian bosoms is to be satiated only by fire, and sword, and battle, and murder, and sudden death. The Quakers, alone among the sects, are true to their principles upon the subject of war; and for this they are exposed to the invectives of the grave and the ridicule of the witty. Peradventure the day may come when the Quakers shall be able to turn the laugh against their detractors. Meanwhile, since whatever is practised must be defended, it is alleged that war is no where forbidden in the Bible: we admit, not in so many words; neither is suicide; neither is duelling; and, what is more, we do not hesitate to affirm, that for both these last offences there is much more to be said than can be said for war, if the morality of actions is to be measured by their good or evil effect upon society at large. The worst that can come of a duel is the death of

two individuals. A single war in one month consigns thousands to death; and leaves tens of thousands to mental and bodily sufferings, far worse than death. Yet

"One murder makes a villain,
Millions a hero!"

And many a Christian moralist, who denounces murder and suicide as the blackest of human crimes, and duelling as something partaking of the guilt of both, will yet apologize for war on the ground of political necessity, or, at the most, lament it as an inevitable evil, like an earthquake or a famine. Now here, we contend, is a very glaring inconsistency, and a striking illustration of what is called *conventional morality* as opposed to *rational*, when men will do wrong, and then try to quiet their own consciences, and to blind the eyes of others, by sophistry. It is beyond a question, that, if the golden rule was faithfully obeyed by all men, wars would cease in all the world; but, unhappily, the golden rule is one of the last things men trouble themselves about, and therefore selfishness and passion take care that wars shall prevail in all the world. The object of private war is to protect the honour of individual duellists; the object of public war is to protect the honour of nations; yet one is a combination of suicide and murder, and the other is "just and necessary;" or at least the fault is all on the side of our adversary. The causes of wars are various—to avenge an insult to a flag, or to dethrone a king; to maintain the true religion, or to plunder a province; to secure a fishery or barren island, or a tax upon tea; or a monopoly of trade in silk and indigo, or sugar and black men. Besides, war keeps up at once both the courage and humanity of the people, like prize-fighting and bull-baiting, because true courage and generosity invariably go together. It also affords a convenient provision for younger sons and surplus population. What can be more animating than a review—more spirit-stirring than a battle—or more glorious than a victory and a triumph? Considering, however, that all things are made up of good and evil, we propose, while labouring in our vocation, to shew the other side of the picture, and to select from the works which stand at the head of this article a few military scenes, not for the purpose of exciting dramatic interest or sentimental sympathy in the reader, but of fixing his attention upon the real character of war—of war, divested of its pomp and pageantry, and portrayed in its true colours, the most dreadful of social evils—the portentous union of all moral and physical scourges that can afflict our hapless race.

We shall quote, first, the following very sensible observations from the publisher's preface to the "Soldier's Journal."

In almost every history of campaigns and of battles, ancient and modern, it has been the endeavour of the writer to direct the sympathy of his readers

exclusively to the heroes who have led their fellow-creatures to victory and to slaughter; and the mind has been withheld from the consideration of the mass of misery which war has inflicted upon the hundreds of thousands of unnoticed soldiers, equally susceptible of every feeling of pain, and more exposed to hardships and privations, than the commanders—who alone reap the laurels, and the few solid emoluments, of the field of battle.

It is hoped that this little volume, however humble its pretensions, may be found useful in counteracting the pernicious influence of the generally received maxim, that there is something peculiarly honourable in the profession of arms—that it is more glorious to be employed as an instrument of terror and destruction than in promoting the arts that gladden the life of man—in being mere tools in the hands of others, either to oppose or minister to ambition—to resist the violence of oppression, or rivet the chains of despotism, just as they shall be directed by their superiors.

By presenting a correct view of the interior of military service, the detail of exhausting toils and privations to which the soldier is exposed, it may with great advantage be put into the hands of youth who are in danger of being diverted from the regular occupations of life, by the glare of what is falsely called honour, and the vain hope of gaiety and ease.—P. iv—vi.

Now to begin at the beginning of a soldier's career, we select the exposition of the science of recruiting, from the "Eventful Life." It is a conversation which the author had with a Scotch recruiting serjeant who joined the regiment in Spain.

After some enquiries respecting my friends and native place, I happened to remark how successful he had been in getting recruits, and expressed my surprise that he should have been so much more so than others who had been on the same service. He replied, "No wonder at it—no wonder at all. I knew Glasgow well. It was my own place—knew the minds of the young fellows better than they did themselves—for I had been a weaver myself, and a lazy one too. I knew how I used to feel. In winter it was too cold, and in summer too warm to work. When it was good trade, I could not resist the temptation of drinking and going idle two or three days in the week; and when it was bad, I had no time to work for trying to find out the cause, and setting the government to rights. The truth is, you could scarcely ever catch a weaver contented. They are always complaining. Therefore, you would never have much trouble enticing them to enlist, if you knew how to go about it, or much in going after them; for whenever they got lazy, they came up, and lounged about the Cross. You could not manage them, however, the same as a bumpkin. They were too knowing for that. The best way was to make up to the individual you had in your eye, and after bidding him the time of the day, ask him what sort of web he had in. You might be sure it was a bad one: for when a weaver turns lazy, his web is always bad. Ask him how a clever handsome-looking fellow like him could waste his time hanging see-saw between heaven and earth in a damp unwholesome shop, no better than one of the dripping vaults in St. Mungo's church, when he could breathe the pure air of heaven, and have little or nothing to do, if he enlisted for a soldier; that the weaving was going to ruin, and he had better get into some birth, or he might soon be starved. This was, generally, enough for a weaver; but the plough-boys had to be hooked in a different way. When you got into conversation with them, tell how many recruits had been made serjeants—when they enlisted—how many were now officers. If you saw an officer pass while you were speaking, no matter whether you knew him or not, tell him that he was only a recruit a year ago; but now he's so proud he wont speak to you; but you hope he wont be so when he gets a commission. If this wont do, don't give up chase—keep to him—tell him that in the place where your *gallant honourable* regiment is lying, every thing may be had almost for nothing—that

the pigs and fowls are lying in the streets ready roasted, with knives and forks in them, for the soldiers to eat whenever they please. As you find him have stomach, strengthen the dose, and he must be overcome at last. But you must then proceed quickly to work, before his high notions evaporate. You must keep him drinking—don't let him go to the door, without one of your party with him, until he is passed the doctor and attested."

"But," said I, "you would not find every one so easily duped." "To be sure," said he; "some of your sentimental chaps might despise all this; but they were the easiest caught after all. You had only to get into heroics, and spout a great deal about glory, honour, laurels, drums, trumpets, applauding world, deathless fame, immortality, and all that, and you had him as safe as a mouse in a trap."

"But, if all these methods failed, and the fellow remained obstinately determined against parting with liberty, the next resource was to pretend you had been joking with him;—that you had no wish to enlist any man against his will;—that you had advised many a one not to enlist. Ask him in to take a friendly glass; ply him briskly; send one of your party out to put on plain clothes; let another of your men bring him in as a young man wishing to enlist; set him down next to the man you have in your eye. After allowing them some conversation, put the question to them, if they were talking about enlisting. 'Yes, I'll enlist,' would be the reply of your man, 'if this young man will go also.' Perhaps he might; but if not, your last resource was to get him drunk, and then slip a shilling in his pocket, get him home to your billet, and next morning swear he enlisted; bring all your party to prove it; get him persuaded to pass the doctor, as it will save the *smart* should he be rejected. Should he pass, you must try every means in your power to get him to drink, blow him up with a fine story, get him inveigled to the magistrate in some shape or other, and get him attested; but by no means let him out of your hands."

"At this rate," said I, "men are taken into the service by as unfair means as they are pressed on board a man-of-war. Were you not afraid of complaints being made to your officers; and did the magistrates not scruple to attest men who were drunk?"

"Not at all, man," was the reply. "It was war times. As for the magistrates, we knew who to go to on these occasions. You know, it was all for the good of the service."

"But have you no honour or conscience of your own?" said I.

"Honour or conscience!" said he, laughing. "Pretty words in the mouth of a private soldier. You must do your duty, you know. A good soldier does what he is ordered, right or wrong."

"But I am afraid," said I, "that you did more than you were ordered."

"Perhaps we were not ordered to do all that we did; but we were black-guarded if we didn't get men, and that was the same thing; and what's the use of a man if he can't take a hint?"

"You must have made a good deal of money in this way."

"Money!" said he, "no, no. Did you ever hear of men making money on the recruiting service? They must have come from the north if they did. No, our money didn't do much good—it all went in raking and drinking. 'It melted awa' like snaw aff a dyke,' as the old women at home would say, and we left Glasgow with bad kits, and worse constitutions."

"Well," said I, "you may be glad you have left it, for more reasons than one; and I hope you will never return to it." The conversation was dropped, and he soon left me; but I could not help thinking how many poor fellows were thus inveigled into a profession they did not like, and rendered miserable the remainder of their lives.—P. 134—139.

* I do not know whether the sergeant exaggerated or not; but, in justice to the service, I must remark that such stratagems are neither authorised nor resorted to at present.

After enlisting, the new recruit has to go through sundry initiatory observances, which are the very antipodes of good morals and equal justice ; but we pass over these in order to give a specimen of active service. Retreating is, unfortunately, as well as fighting and conquering, sometimes the duty even of British soldiers. Take the following scenes from Sir John Moore's disastrous retreat to Corunna :

From Astorga to Villa Franca de Bierzo, is about sixty miles. From Salamanca to Astorga may be called the first and easiest part of this tragedy, in which we endured many privations and much fatigue; from Astorga to Villa Franca, the second, and by far the more severe part. Here we suffered misery without a glimpse of comfort. At Astorga there were a great many pairs of shoes destroyed. Though a fourth of the army were in want of them, and I amongst the rest, yet they were consumed along with the other stores in the magazines.

The first sixteen miles the road lay wholly up the mountain, to the summit of Foncebadon; and the country was open. At this time it was a barren waste of snow. At the top of the mountain is a pass, which is one of the strongest, they say, in Europe. It is about eight or nine miles long. All the way through this pass the silence was only interrupted by the groans of the men, who, unable to proceed farther, laid themselves down in despair to perish in the snow; or where the report of a pistol told the death of a horse, which had fallen down, unable to proceed. I felt an unusual listlessness steal over me. Many times have I said, "These men who have resigned themselves to their fate are happier than I. What have I to struggle for? Welcome death! happy deliverer!" These thoughts passed in my mind involuntarily. Often have I been awakened out of this state of torpor by my constant friend Donald, when falling out of the line of march to lie down in despair. The rain poured in torrents; the melted snow was half knee-deep in many places, and stained by the blood that flowed from our wounded and bruised feet. To add to our misery, we were forced, by turns, to drag the baggage. This was more than human nature could sustain. Many waggons were abandoned, and much ammunition destroyed. Our arrival at Villa Franca closed the second act of our tragedy.

From Villa Franca we set out on the 2d January, 1809. What a New-year's day had we passed! Drenched with rain, famished with cold and hunger, ignorant when our misery was to cease. This was the most dreadful period of my life. How differently did we pass our *hogmonay*,* from the manner our friends were passing theirs, at home? Not a voice said, "I wish you a happy new-year;" each seemed to look upon his neighbour as an abridgment to his own comforts. His looks seemed to say, "One or other of the articles you wear would be of great use to me: your shoes are better than those I possess: if you were dead, they would be mine."

Before we set out there were more magazines destroyed. Great numbers would not leave the town, but concealed themselves in the wine cellars, which they had broken open, and were left there; others, after we were gone, followed us. Many came up to the army dreadfully cut and wounded by the French cavalry, who rode through the long lines of these lame, defenceless wretches, slashing among them as a school-boy does among thistles. Some of them, faint and bleeding, were forced to pass along the line as a warning to others. Cruel warning! Could the urgency of the occasion justify it? There was something in the appearance of these poor emaciated, lacerated wretches, that sickened me to look upon. Many around me said, "Our commanders are worse than the French: will they not even let us die in peace, if they cannot

* The last day of the year is so called in Scotland.

help us?" Surely this was one way to brutalize the men, and render them familiar to scenes of cruelty.

Dreadful as our former march had been, it was from Villa Franca that the march of death may be said to have begun. On the day after we left that place, we were attacked by the French, but drove them back, and renewed our forlorn march.

From Villa Franca to Castro is one continued toil up Monte del Cebiero. It was one of the sweetest scenes I ever beheld, could our eyes have enjoyed any thing that did not minister to our wants. There was nothing to sustain our famished bodies, or shelter them from the rain or snow. We were either drenched with rain, or crackling with ice. Fuel we could find none. The sick and wounded that we had been still enabled to drag with us in the waggons, were now left to perish in the snow. The road was one line of bloody foot-marks, from the sore feet of the men; and, on its sides, lay the dead and the dying. Human nature could do no more.—Donald McDonald, the hardy Highlander, began to fail. He, as well as myself, had long been bare-footed and lame; he that had encouraged me to proceed, now himself lay down to die. For two days he had been almost blind, and unable, from a severe cold, to hold up his head. We sat down together; not a word escaped our lips. We looked around—then at each other, and closed our eyes. We felt there was no hope.—We would have given in charge a farewell to our friends; but who was to carry it? There were, not far from us, here and there, above thirty in the same situation with ourselves. There was nothing but groans, mingled with execrations, to be heard, between the pauses of the wind.—I attempted to pray, and recommend myself to God; but my mind was so confused I could not arrange my ideas. I almost think I was deranged.—P. 58—63.

The author, surviving all this as well as the perils of the battle of Corunna, was next in the expedition against Flushing; and surviving that too, was sent again to join the army in Portugal; where, upon his arrival and setting out to take the field, he makes the following reflection upon his condition and prospects:

I was now well broke down, by what I had been in my first campaign with Moore. How different was Tom, marching to school with his satchel on his back, from Tom, with his musket and kitt;* a private soldier, an atom of an army, unheeded by all; his comforts sacrificed to ambition, his untimely death talked of with indifference, and only counted in the gross with hundreds, without a sigh!—P. 90.

The first retreat of the French before the British forces put him in mind of the "Corunna race."

We could not advance 100 yards, without seeing dead soldiers of the enemy, stretched upon the road, or at a little distance from it, who had lain down to die, unable to proceed through hunger and fatigue. We could not pity them, miserable as they were. Their retreat resembled more that of famished wolves than men. Murder and devastation marked their way; every house was a sepulchre, a cabin of horrors! Our soldiers used to wonder why the Frenchmen were not swept by heaven from the earth, when they witnessed their cruelties. In a small town called Saffra, I saw twelve dead bodies lying in one house upon the floor!—Every house contained traces of their wanton barbarity. Often has a shade of doubt crossed my mind, when reading the accounts of former atrocities; often would I think—they are exaggerated—thank God we live in more civilized times.—How dreadfully were my doubts removed! I cease to describe, lest I raise doubts similar to my own.—P. 100.

* Kitt, a term for a soldier's necessities.

Our author continued with the army in Spain till the conclusion of the war, and was afterwards at Waterloo, of which he says :

When I looked over the field of battle, it was covered and heaped in many places ; figures moving up and down upon it. The wounded crawling along the rows of dead, was a horrible spectacle ; yet I looked on with less concern, I must say, at the moment, than I have felt at an accident, when in quarters. I have been sad at the burial of a comrade who died of sickness in the hospital, and followed him almost in tears ; yet have I seen, after a battle, fifty men put into the same trench, and comrades amongst them, almost with indifference. I looked over the field of Waterloo as a matter of course — a matter of small concern.—P. 183.

After all his services, dangers, and sufferings, he returned home to bury his mother, and then went to seek his fortune in South America, and has never been heard of since. His fate is that of thousands. Such is the fortune of war and its glory !

The author of the "*Eventful Life*" deals more in detail and reflections. He enlarges upon the miseries suffered by the men from the tyranny of officers, the ignorance and negligence of surgeons, the injustice of courts martial, the barbarous severity of punishments, and the miseries of the hospital, worse than the dangers of the field. Speaking of the degraded state of morals among the soldiers, he says :

This debasement of feeling and character, I imagine, arises from the system of discipline pursued by many commanding officers, which teaches the soldier to believe that he is a mere piece of machinery in the hands of his superiors, to be moved only as they please, without any accordance of his own reason or judgment ; and that he has no merit in his own actions independent of this moving power. Such a belief has naturally the effect of making a man so little in his own eyes that he feels he cannot sink lower, let him keep what company he may.—Pp. 74, 75.

Of what the peaceful inhabitants of the country were exposed to, take the following as a specimen :

As we descended the hill towards the river, we passed a convent or chapel, half way down ; at the door lay an old man, who had been killed with a musket shot, and a genteelly dressed Portuguese was standing beside him ; he spoke to us as we passed, but we had no time then to pay any attention to what he said. We learned after, from the men who were following us with the baggage, that he had been hung up by some of the French soldiers, because he would not, or could not, shew them where he had hid his money. His old father, who was lying at the door, had been shot, and his mother's throat cut. His sisters had been first violated by the monsters, and then cruelly used ; one of them had her eyes blackened, and the other her arm broken. His life was saved by the French General, who came up just as he had been suspended, and ordered him to be cut down ; such were the tender mercies of the French soldiery !—P. 176.

The sack of Badajos is a faithful picture of the sack of every town taken by assault, and is thus noticed :

When the town surrendered, and the prisoners were secured, the gate leading into the town from the castle was opened, and we were allowed to enter the town for the purpose of plundering it. We were scarcely through the gate when every regiment of the division were promiscuously mixed, and a scene of

confusion took place which baffles description; each ran in the direction that pleased himself, bursting up the doors and rumaging through the houses, wantonly breaking up the most valuable articles of furniture found in them; small bands formed, and when they came to a door which offered resistance, half a dozen muskets were levelled at the lock, and it flew up; by this means many men were wounded, for having entered at another door, there was often a number in the house when the door was thus blown open. The greater number first sought the spirit stores, where, having drank an inordinate quantity, they were prepared for every sort of mischief. At one large vault in the centre of the town, to which a flight of steps led, they had staved in the head of the casks, and were running with their hat-caps full of it; and so much was spilt here, that some, it was said, were actually drowned in it. Farther on, a number of those who had visited the spirit store, were firing away their ammunition, striving to hit some bells in front of a convent.

The effects of the liquor now began to show itself, and some of the scenes which ensued are too dreadful and disgusting to relate; where two or three thousand armed men, many of them mad drunk, others depraved and unprincipled, were freed from all restraint, running up and down the town, the atrocities which took place may be readily imagined;—but in justice to the army, I must say they were not general, and in most cases perpetrated by cold-blooded villains, who were backward enough in the attack. Many risked their lives in defending helpless females, and although it was rather a dangerous place for an officer to appear, I saw many of them running as much risk to prevent inhumanity, as they did the preceding night in storming the town. I very soon sickened of the noise, folly, and wickedness around me, and made out of the town towards the breach. When I arrived at where the attack had been made by the light and 4th divisions, what a contrast to the scene I had just left! here all was comparatively silent, unless here and there a groan from the poor fellows who lay wounded, and who were unable to move. As I looked round, several voices assailed my ear begging for a drink of water; I went, and having filled a large pitcher which I found, relieved their wants as far as I could.—P. 246—248.

On the retreat from Burgos we have the following notice, shewing the *moral* miseries of war:

About the same hour as on the preceding morning, we again fell in and marched off, but the effects of hunger and fatigue were now more visible. A savage sort of desperation had taken possession of our minds, and those who had lived on the most friendly terms in happier times, now quarrelled with each other, using the most frightful imprecations on the slightest offence. All former feeling of friendship was stifled, and a misanthropic spirit took possession of every bosom. The streams which fell from the hills were swelled into rivers which we had to wade, and vast numbers fell out, among whom were officers, who, having been subject to the same privation, were reduced to the most abject misery.—P. 282.

Of the condition of the *women* who followed their husbands through the campaign, the author gives a melancholy, but too credible picture.

During our campaigns in the Peninsula, it is almost incredible what the poor women who followed us had to endure, marching often in a state of pregnancy, and frequently bearing their children in the open air, in some instances, on the line of march by the road side; suffering, at the same time, all the privation to which the army was liable. In quarters, on the other hand, they were assailed by every temptation which could be thrown in their way, and every scheme laid by those who had rank and money, to rob them of that virtue which was all they had left to congratulate themselves upon. Was it to be wondered at, then, if many of them were led astray, particularly when it is considered that

their starving condition was often taken advantage of by those who had it in their power to supply them; but who were villains enough to make their chastity the price.—P. 342.

Of nine hundred men who composed the author's regiment when it went out, only one hundred and fifty returned with it home!

The "Subaltern" is a well-known book, but the book of an *officer*, and therefore differing a good deal from the two former journals; but still we meet here also with abundant confirmation (if confirmation were wanted) of the boundless miseries inflicted by war upon all things that have breath, except the wolves and the eagles. It is not merely physical misery in all its forms, from cold and nakedness, and gnawing hunger, to mad excess, and from violent death to lingering tortures and helpless mutilation;—it is not merely the butchery of defenceless peasants, the violation of matrons and virgins, the remorseless devastation of extensive territories, and of all things sacred and civil within them;—it is not merely the long anxiety and final despair of distant friends, nor the fearful waste of the blood and treasure of many nations;—it is, over and above all these, the moral pestilence which war spreads over the earth, and which continues to afflict mankind long after the bones of the warriors who fell in the field are crumbled into dust, and their memories forgotten by their descendants. "Quippe in turbas et discordias pessimo cuique plurima vis: pax et quies bonis artibus indigent."—*Tacitus*.

But the transition from the morals of war to the morals of peace is most tardy and difficult; and it may safely be said, that so long as war prevails at all in the world, there never can be true humanity among men, or true charity among Christians.

ART. III.—*General Religious Education the most effectual Check to the Increase of Crime: an Assize Sermon, preached in the Cathedral Church of Salisbury, before the Honourable Mr. Justice Park, on Sunday, March 11, 1827, with an Appendix. By THOMAS AINGER, M.A. of St. John's College, Cambridge; Assistant Minister of St. Mary's, Greenwich, and Chaplain to the High Sheriff of Wilts. London: Rivingtons. pp. 27.*

WE had heard Mr. Ainger's Sermon highly spoken of at the time of its delivery, and were not disappointed when we saw it in print. It is sensible, judicious, and well adapted to the occasion. The Appendix consists of a valuable collection of facts bearing upon the question of education as connected with the increase or the decrease of crime. These are principally the results of his own inquiries into the state of education among the prisoners in some of the principal gaols and hulks in different parts of England. And although these reports are by no

means perfect or sufficiently numerous to set the question at rest, yet they are well deserving of our thanks; for, by giving them publicity, he has opened the way to further inquiry into the effects of education upon the morals of the people.

The text is 1 John iv. 21. *This commandment have we from him, that he who loveth God, love his brother also.*

After exhibiting with great clearness and force the inseparable connexion between the love of God and the love of our brethren, he thus goes on to apply the principles of his discourse to the immediate object which he has in view :

The universal application, and the solemn influence of these motives, no one will dispute. Does it not follow, then, that the more deeply and generally they are impressed upon the minds of men, the more effectually will the growth of crime be checked; the violations of human law be diminished? If it is asked how these ends are to be attained; we answer, by a system of general religious education. Bring up a child in the true faith and fear of God, and these, under the protection of the Most High, will be his best safeguards against the seductions of ungodliness and evil example. But National Education has now been carried on among ourselves for several years, and the opponents of the system ask, not without some degree of triumph, What are its practical results? They point to our crowded gaols, and more especially to the increase of juvenile offenders, and demand, how far the system has realized the expectations of its original supporters? We have little occasion to fear the challenge. We assert that far—very far the greater proportion of criminals are still found among the most ignorant and ill-educated classes of the community. P. 14.

In support of this assertion, he refers to reports in the Appendix, from the gaols of Winchester, Norwich, Salisbury, Reading, and Brixton; and from the prison ships at Deptford, Woolwich, and Chatham. For the sake of convenience, we give a synopsis of these reports; premising, that in some cases, the return is for the last year, in others it gives the number in actual confinement at the time of the report.

| | Able to read. | Ignorant. | Total. |
|---|---------------|-----------|--------|
| Winchester Gaol and House of Correction, 1827.. | 460 | — 437 | — 897 |
| Norwich | 293 | — 300 | — 593 |
| Salisbury, in March, 1827..... | 33 | — 27 | — 60 |
| Reading, in April, 1827 | 57 | — 62 | — 119 |
| Brixton, during the year 1826 { Males* | 253 | — 137 | — 390 |
| Females | 328 | — 99 | — 427† |
| Euryalus convict ship, Chatham, Boys | 212 | — 356 | — 568 |
| Discovery Hulk, Deptford, Boys | 87 | — 73 | — 160 |
| Justitia Hulk, Woolwich, ditto | 599 | — 286 | — 885 |
| To these we are enabled to add the number of boys | | | |
| under eighteen at | | | |
| Horsemonger Lane in 1826 | 200 | — 93 | — 293 |
| | 2522 | 1870 | 4392 |

The numbers, as thus stated, do not appear at first sight to justify Mr. Ainger's assertion. But we may observe, from the reports them-

* The return is for those under eighteen. The whole number of males is 786

† This is by mistake printed in the Sermon 327.

selves, that very considerable deductions are to be made from the number of those who are reported as able to read. In the Norwich list, out of the 293 we find that "68 could read a little, but so imperfectly as to derive no real benefit from it." And in the 212 on board the Euryalus, no less than 78 "knew nothing but the alphabet;" and seven more, though they had been at Sunday Schools, "could not read." Now, taking the lowest of these returns, we may safely deduct *one-fourth* from the number returned as being able to read, and place it to the account of ignorance. We shall then have the numbers nearly thus:—

| | |
|-------------------|------|
| Able to read..... | 1892 |
| Ignorant | 2500 |
| Total..... | 4392 |

The calculation, we feel certain, gives more than the average number of criminals who can read so as to derive any benefit from their reading. And, to use the words of the chaplain of the gaol at Norwich, already quoted in the Remembrancer, "This statement by no means exhibits the whole extent of their ignorance. With the generality of these prisoners, the awful sanctions of religion, and the leading precepts of morality were unknown, to a degree far exceeding what I have ever found among an equal number of any other description of poor entrusted to my care."*

The number educated in National Schools, although one great object of Mr. Ainger's inquiry, could only be ascertained in three instances. In these instances, it appears to have been about one-fifth, one-seventh, and one-twelfth of the whole number educated—a very small proportion indeed, and consequently very gratifying to the friends of that system.

On looking at the account which is given of the state of the juvenile offenders in the Euryalus, we could not help feeling very forcibly the necessity of *early religious* education. It is not merely teaching them to read and write that will keep them from the commission of crime. They must be *trained* to avoid evil and to *love* to do good, at the earliest moment that they are capable of thinking and of feeling. If any of our readers ask how this is to be done; we answer, by the establishment of Infant Schools, upon sound and rational principles, as auxiliaries to the National Schools. In those Schools it is found that many of the children have been initiated into bad practices before they are admitted; and they have become so confirmed in evil habits, that it has been impossible to reform them by the discipline of the Schools. That many such children might have been saved from these evils,

* Christian Remembrancer, No. 99.

will not admit of a doubt in those who are acquainted with the nature and effects of a well-conducted Infant School.

And though we are not so Utopian as to expect that Infant Schools alone will afford a sovereign remedy for all the moral evils which afflict our land, yet we certainly think, that until the National Schools shall be sufficient for supplying the wants of the people, and until they are filled with children who have been thus previously trained and prepared, "the plan of National Education will not be complete, nor its effects upon the morals and happiness of the poor, fairly and fully tried."•

MISCELLANEOUS.

No. 6.—STRICTURES ON BELSHAM'S TRANSLATION OF ST. PAUL'S EPISTLES.

It will not be questioned that a competent knowledge of Greek is indispensable to the interpreter of the New Testament. Does Mr. Belsham's performance, then, manifest a profound acquaintance with that most perfect and most beautiful of all languages? In the entrance of this inquiry, we are naturally induced, by the recent researches of Sharp, Wordsworth, and Middleton, to ask, in the first place, whether it exhibits a discriminating skill in the nice and various applications of the Greek article; a subject of great interest, not only as it is, in some degree, involved in the Socinian controversy, but also as it is intimately connected with a sound and accurate knowledge of the language. The older Socinians regarded it as a matter of importance, since they argued against our Saviour's divinity, from the insertion or omission of the article. On this ground they have been met by the orthodox divines, who, with great learning and acuteness, have demonstrated the doctrine of the Greek article to be favourable to the orthodox tenets. Modern Socinians have, therefore, abandoned the arguments built upon the use of the article in the New Testament, and have endeavoured to ridicule the importance which has been attached to it. Mr. Belsham appears to be of this number, for he makes strange work with it in his translation, rendering it by the English definite or indefinite article, or demonstrative pronoun; sometimes definitely, where in the original the article is omitted, and sometimes indefinitely, where it is inserted, and adopting by turns every possible way, so that it cannot be conceived that, in regard to the article, he followed any fixed and determinate rules. It were useless to cite examples, as a comparison of any part of his version with the original will evince the justice of this observation. The article, however, must have some meaning; and, considering the discriminative and philosophical character of the Greek language, it may reasonably be supposed to be a very important one. In a language also so systematic, its insertion and omission must be regulated by some established system. Hence it

• Report of the City of London Infant Schools.

cannot but have considerable influence upon the sense, and consequent interpretation of the New Testament; yet our author either has not, or despises, the learning relative to the Greek article, the consequence of which was inevitable—the misunderstanding and misinterpreting many passages in St. Paul's Epistles.*

To be ignorant of the rudiments of the Greek tongue is justly accounted a disgrace in any member of the Christian ministry. We will not go so far as to assert that something of this kind *must* be laid to the charge of Mr. Belsham; but instances occur in the "Eclectic Version," which it is difficult to account for on any other supposition. Thus he often confounds the plural with the singular, and the singular with the plural; for proof of which let his version be compared with the original in the following texts: 1 Cor. iii. 8. iv. 5. vi. 19. 2 Cor. i. 4. Gal. iv. 15. He frequently mistakes the mood and tense in verbs; as, for instance, Rom. vi. 5, he renders *σύνφοντοι γεγόναμεν*, "we have conformed to the resemblance," instead of "we have been, &c." 1 Cor. xiii. 1, Mr. B. renders *γέγονα*, præt. mid. by "I am:" and chap. xv. 20. *τῶν κοιμημένων*, præt. part. pass. by "them who are asleep." 2 Cor. v. 13, *ἐξίστημεν*, aorist. 2^d sing. by, "if we were beside ourselves," instead of, "if we be, &c.:" and chap. vi. 17, the verb *ἀφορίσθητε* is rendered, "separate yourselves," probably mistaking it for a verb middle; whereas it is the imperative of the 1 aor. pass. and is correctly rendered, in E. T. "be ye separate." Gal. v. 4, *κατηργήθητε* he renders actively instead of passively; as he likewise does the verb pass. in Phil. i. 20, *αἰσχυνθήσομαι*, though the same verb in 2 Cor. x. 8, he renders, "I should not be disgraced," and correctly.† Heb. vii. 14, the perfect *ἀνατέταλκεν* is rendered, "was to spring," which, Mr. B. says, is Mr. Wakefield's translation; but we think that in the conjugation of verbs, the Eton Greek Grammar is better authority than Mr. Wakefield. So in chap. xii. 2, his version is, "Jesus—is seated at the right hand of the throne of God;" but the received text is *ἰκάθισεν*, "he sat down, &c.," which, to most minds, seems to imply a voluntary exertion of omnipotent power. If it be said that Mr. B. adopts Griesbach's reading (*κεκάθικεν*), we can only answer, that it must still mean, "he sat, or hath sat, down." The Public Version is equally faulty. Whether this is to be attributed to

* In another publication, Mr. Belsham says: "It is an indignity to the human understanding to maintain that a doctrine, which, if true, would shine conspicuously in every page of the New Testament, should depend for its evidence upon the critical use of the Greek article by the plain and unlettered writers of the New Testament; together with what would be equally necessary, the immaculate correctness of transcribers. If this is the state to which the controversy is reduced, it would be better to give up the point at once. A doctrine of such magnitude as the proper deity of Christ, must have clearer and more substantial evidence, or none at all." (*Calm Inquiry*, p. 147.) But pray who says that the deity of Christ "depends for its evidence upon the critical use of the Greek article?" It rests upon a mass of other evidence, perhaps "clearer and more substantial." The writers of the New Testament, though "plain and unlettered," always apply the article according to its true and grammatical usage; and why is "the immaculate correctness of transcribers" necessary? Errors in regard to the article may be amended by the same means as errors in other words; though certainly not by such criticism as that which Mr. B. has exhibited, to the astonishment of the learned.

† On the verb *αἰσχύνομαι*, see Dresigius De Verb. Mediis N. Test. lib. i. § 3. ed. Fischer; and Kuster De Verb. Med. lib. i. § 13.

Mr. Belsham's religious prejudices, or to mistake, may, perhaps, be doubtful, as in other places he renders ἐκάθισεν correctly: viz. 1 Cor. x. 7. Heb. i. 3. viii. 1. x. 12.

Let this suffice as a specimen. We shall, no doubt, be told that these are minutiae, mere trifles, in which the strongest understandings are liable to trip. That they are minutiae is true, but it is by such that accurate scholarship is known. He who so often stumbles in the very rudiments of Greek, is not likely to understand the niceties and peculiar idioms of that unrivalled language. If it were granted that they are only slips, little oversights, which a mind intent on nobler things may easily commit, they nevertheless argue a degree of carelessness, scarcely more pardonable than ignorance in him who undertakes the interpretation of the Word of God. Is not negligence highly criminal, when it leads to the perversion of revealed truth? And how comes it to pass that so many errors have escaped observation in a work which has been so long upon the anvil, and which has received the author's "latest corrections and improvements?" It may also be alleged that there is often an enallage of number and tenses both in the Old and New Testaments. True; but never, we conceive, without such enallage being distinctly intimated by something in the context, which is clearly not the case in the greater part, if not in all, in the instances above cited; and multitudes might be added to them. To substitute one number for another, and one tense for another, without good cause, and without some necessity in the context, is to confound all the rules of grammar, and to render language useless as a vehicle of thought.

But we have other evidence to bring forward, all tending to the same result.

We begin with 1 Cor. vii. 36, which is rendered by Mr. B. "If any one think it unbecoming to remain unmarried," which cannot be tolerated. For, *first*, there is no example of παρθένος denoting *virginity*, while, on the other hand, τὴν παρθένον αὐτοῦ is classical Greek for a *virgin daughter*. See Kypke's Obs. Sac. in loc. *Secondly*, it denotes a *virgin* twice in this very chapter, verses 28, 33, as well as in other places, both of the New Testament and the LXX., but never abstractedly *virginity*. *Thirdly*, the context shews that the apostle is speaking of virgin-daughters. *Fourthly*, the 38th verse proves the same. *Fifthly*, had the apostle meant to speak of a state of celibacy, the first verse of this chapter shews how he would have expressed it. *Sixthly*, the authorised translation agrees with the custom of the age of the 'apostles, when daughters were entirely in the power of their fathers, as may be seen in Potter's Antiq. of Greece, lib. i. cap. xi. Our author's version, however, is supported by that eminent commentator Whitby, and by Locke, to both of whom he appeals; and he might have added, Dr. A. Clarke, though a name of no great authority in Greek learning. But his receiving a translation established by no good authority merely upon the word of some commentator who has accidentally slipped, is as strong a proof as can well be desired of ignorance of the Greek language.

The first clause of 1 Cor. xiv. 9 is thus rendered by Mr. B.: "So likewise ye who speak with tongues, unless ye utter an intelligible

sound, how, &c." Now ἐὰν τῆς γλώσσης naturally and obviously means, "by the tongue." Besides, when speaking in a foreign language is intended, γλώσσα is anarthrous, and put in the dative, as in this very chapter, verses 2, 4, 5, 6, 13, 14, 18, 19, 27, 39: see also chap. xiii. 1. But the author followed Mr. Wakefield, who renders it, "ye who speak with a different language," and in his note adds, "The phrase ὑμεῖς διὰ τῆς γλώσσης is of the same kind as that noticed on Rom. ii. 27, which seems to have escaped all my predecessors, whether critics, translators, or interpreters." And no wonder; as few of his predecessors could mistake ἐὰν τῆς γλώσσης for οἱ λαλοῦντες γλώσση, and the reference to Rom. ii. 27, is nugatory. The Eclectic Version also, "with tongues," does not answer to the Greek, which is in the singular number.

Mr. B. renders the last words of 1 Cor. xv. 2, "otherwise ye have believed in vain," and adds, "I have adopted *otherwise* as more intelligible; which he certainly never would have done, had he been aware that ἐκτός ἐῖ μὴ cannot have this signification. The source of this absurd version may, perhaps, be found in Bowyer's "Conjectures," a book which Unitarians greatly value, for we there find the following remark upon this text, "Read ἐκτός ἐῖ μὴ, with a comma, making it an exception to ἐῖ κατέχετε, *but if not*, if you do not keep it in memory, *you have believed in vain*." This deserves neither to be imitated nor refuted.

The word ἐκνήψατε in 1 Cor. xv. 34, Mr. B. renders, "awake from your intoxication," and Bishop Pearce had previously rendered it, "awake out of this sottishness." The verb, also, in its primary meaning denotes *ex ebrietate sobrius fio*; and it may at first seem that Mr. B. is critically correct; but this attempt at philological accuracy convicts him of inaccuracy; for it is applying the *primary sense* to a word where it is used in a *secondary one*. This he might have learned from Parkhurst and Schleusner, and it must be evident, upon a little consideration. The apostle, as is plain from the context, is condemning some deception or misunderstanding of the Corinthians, which he exhorts them to put away; consequently, ἐκνήψατε εὐκαίως must mean, as Rosenmüller explains the phrase, "ad sanam redite mentem sicut decet."

Again, in ver. 37 of the same chapter, Mr. B. renders ἐῖ τυχοῖ "for instance," which we do not cite as an example of erroneous translation, though it may admit of doubt, but to make one or two observations upon the following defence of it in the note. "*For instance*. So Alexander, ἰσχυῖ μὲν, ἐῖ τυχοῖ, Μίλων, in strength, for instance, Milo. Hieroc. Fragm. p. 258." We have it not in our power to verify the quotation, where, however, ἐῖ τυχοῖ may be rendered "perhaps" or "perchance;" but had he known that his rendering is supported by Poli Synop., Semler, Jaspis; or had he been aware of the interpretation of the expression in Vigerus, De Idiotismis, cap. v. sect. 11. ed Oxon., or of the passages cited by Wetstein, on 1 Cor. xiv. 10, or of the explanation of Schleusner, would he have appealed to so obscure a writer as this Alexander? That he received it upon the word of this writer, to whom the epithet "great" cannot in a good sense be applied, is probable from his rendering of chap. xiv. 10, where the same phrase

occurs, and upon which the said Alexander did not comment, namely, "There are I know not how many kinds of languages in the world." If the reader can discover how this version, though sanctioned by Wakefield, and the more judicious Newcome, can be fairly extracted from the Greek, we give him joy of his ingenuity. Surely the apostle would use the same expression in places so near together in something like the same sense; but Mr. B. was of a different opinion, and hence we contend that these dissimilar renderings of the same expression, together with the defence of them, betray either great ignorance or extreme negligence.

Having pinned our author upon the horns of this dilemma, we shall not add to his tortures by adducing any more examples. But though we have hitherto confined ourselves to his labours on the Epistle to the Romans, and the First Epistle to the Corinthians, we have noted others in sufficient abundance in the other Epistles, which, if necessary, shall be produced. But from what has been already done, we confidently appeal to the candid and judicious, whether we have not satisfactorily redeemed our pledge, to prove, by examples, that Mr. Belsham has committed gross mistakes in regard to the Greek language? It is in vain to allege that the attention cannot always be upon the stretch, and that allowance is to be made for inadvertence and involuntary neglect. We have repeatedly urged that negligence in treating religious subjects, and particularly in translating the Word of God, is a fault which merits the severest reprehension. What can be more deserving of censure, than by carelessness and inattention to adulterate the Scriptures, and to substitute the folly of man for the truths of Revelation? To be exempt from error is not in man; but deeply culpable is that error which, in the sacred office of interpreting the Bible, arises either from ignorance, or from levity and indolence.

EPISCOPAL CHURCH IN THE UNITED STATES.

MR. EDITOR,—Any information respecting the American Episcopal Church cannot but be acceptable to your readers. This branch of the one true Church of Christ, although professing the same doctrines, and using the same forms as ourselves, is, in some respects, differently circumstanced. Its laws are not enforced or sanctioned by the State. Its rulers possess no authority save that which they acquire over the consciences of its members. It is then an interesting question,—are our customs, and formularies, and doctrines embraced, voluntarily and conscientiously embraced, by men over whom we have no control? Is our Church government adopted as a model, and are the Bishops and other rulers obeyed, not because the State compels, but from the dictates of reason and conscience? It is, Sir, almost unnecessary to say, that these questions must be answered in the affirmative; and if I wished to adduce proof, I should refer to a letter published in Maryland, addressed to the Members of the Episcopal Church. The writer of this letter enumerates certain particulars in which some members of the Church deviated from her discipline; but the reasoning and temper of the letter shew that the correct practice is well understood and appreciated, and that the deviations pointed out are considered as

irregularities. I think your readers will feel an interest in seeing a recapitulation of the matters treated on by the writer. He charges certain of the clergy as having

In violation of the most solemn vows of conformity and obedience, and in contempt of constitutions, canons and rubrics, departed from the worship of the Church in the following particulars: 1. By using unauthorised, extemporary prayers in the "public worship" of the sanctuary. 2. By organizing and abetting a mode of public worship called *Prayer Meetings*; at which unauthorised prayers are used, and from which the formularies of the Church are banished. 3. By making an unauthorised prayer in performing "the service for the burial of the dead." 4. By delivering an unauthorised address to the communicants at the altar. 5. By omitting the appointed "portion of psalms" at "evening prayer." 6. By omitting the appointed "portion of the communion service on Sundays and other holidays." 7. By omitting the epistles and gospels which are ordered "to be read throughout the year." 8. By omitting the use of the *surplice*. They have departed from the *doctrines* of the Church: 1. By denying and denouncing *baptismal regeneration*. 2. By maintaining a fanatical succedaneum for it which she disavows. They live in open and acknowledged disobedience to the ecclesiastical authority of "their bishop," whom, at their ordination, they had promised and vowed to obey.

ON PUBLIC CHARITIES.

MR. EDITOR.—Although some time has elapsed since the article appeared in your valuable miscellany which occasions you the trouble of these remarks:* yet as the subject of it, viz. Public Charities, is of great importance and permanent interest, perhaps you may not think it too late for a further discussion of the question.

Your Reviewer, in that article, combats in a very spirited manner the usual opinions respecting charity. His observations are founded on the indisputable law of population: according to which law, the numbers of the people, in all countries, and especially in all old and long settled countries, and certainly in our own country, are constantly pressing against the available supply of food; so that whenever any increase is made to that supply, an increase of population will immediately follow. It is equally well known, that if numbers increase beyond the available means of subsistence, the population will be reduced by the distressing progress of disease and imperceptible starvation; gradually wasting, if not by immediate want, by the various evils which are the consequence of insufficient food.

On this foundation your Reviewer proceeds to argue, that "the only effect of general charities is, to enable the labourers in favoured districts to beat down the others to penury and disease, without bettering themselves."---Meaning, no doubt, that such general charities sometimes enhance the price of provisions, and sometimes lower the rate of wages; but in no case diminish the actual pressure of severe poverty, because they cannot alter the ratio between the population and its subsistence.

Now, it is very important that this should be placed in a clear point of view. An idea has been gaining ground, of late years, that the precepts of Scripture, with respect to charity, are at variance with the facts of political economy; and that the Bible enjoins men to do what,

if done, would lead to very pernicious results. We read sentences like that just quoted: we hear that "public charities leave their immediate objects as poor and distressed as before, and the rest of the lower classes far more so." And then we read other sentences from a code which we are wont to deem infallible, "charging them that are rich in this world, that they do good, that they be rich in good works, ready to distribute, willing to communicate." We find "a certain rich man," in our Lord's parable, condemned for not giving to Lazarus what, it now appears, he was more justified in withholding. Now this produces a very unprofitable state of mind. We have little doubt that there are political economists in this country, who consider the injunctions by which charity is recommended in the New Testament, a strong internal evidence against its divine authority. And others of a better faith, are at a loss how to reconcile facts, each of which seem to them equally undeniable: viz. the truth of the Gospel, and the dangerous tendency of indiscriminate charity. This state of suspense is very unfavourable to good habits, which require, as a preliminary, that "every man be fully persuaded in his own mind."

I will endeavour, therefore, after the example of your reviewer, to follow the stream of charity, and trace its effects; so as to show, if possible, the way in which it may be beneficially bestowed, and the cases in which it is more likely to produce harm.

The article in question "supposes 25*l.* a year just enough to purchase for a labourer the food and commodities which the custom and habits of his country have made his necessities, and to support the average wants of a family." I will take the same ground, and suppose 10*s.* per week to be the *natural* wages of the labourer; to be exactly what is necessary, on the average, to supply a family with food and lodging, clothes and fuel. Suppose, for argument's sake, 8*s.* employed in the two former articles, and 1*s.* weekly in fuel and clothes. A benevolent person enters the neighbourhood, and undertakes to furnish all the clothes, or to provide every cottage with fuel. The natural effect of any such proceeding would certainly be, to lower the weekly wages to 9*s.* And if the same plan were acted upon generally through a district, such would be, in process of time, its undoubted consequence.

Suppose, however, the person to be not only benevolent but considerate. He will never resort to this rude and barbarous kind of charity. He will see that of a hundred families, all possessing the same income, some will be in comfortable circumstances, some in comparative affluence, and some in the straits of poverty: according to the number of their young children, or according to their health, or according to some of the many causes which affect the actual condition of every class, as well as of the labouring poor. He will perceive, that his duty lies in correcting their inequality. And if he is able to bestow five pounds per annum, with this object in view, upon twenty families, he may do it with a clear conscience, and shake his head at political economy. Nothing can be said against him, unless it should be argued, that out of these necessitous families, some ought to perish annually, in order to preserve the ratio of population and subsistence; and that if he interferes to prevent it, he disturbs that

proportion. Now we must not overlook this objection. There certainly are stages of human society, in which an average of one in ten may annually die of want and its consequences. Should an attempt be made to stop this annual depopulation by pecuniary charity, instead of by increasing the supply of food, the immediate effect would be a rise of prices instead of a diminution of misery, and the force of the evil would be aggravated ten-fold. But, thank God, we are not in this state in England. Many, no doubt, in this, as in every other country, do perish annually, who, if they had a better supply of food and medicine and care, would survive. But we are not placed in such circumstances as to scruple introducing comforts among the poor, through dread of diminishing, to an inconvenient degree, the average mortality. The only danger which we are really bound to consider is, that of lowering the rate of wages.

Now much may be done in the way of practical charity without disturbing the average of wages. I am sure that your reviewer is aware of this; but the examples which he has given of a labourer "saving five pounds a year, by sending his wife to a lying-in hospital, his children and himself to dispensaries, by receiving coals and blankets at Christmas, &c. &c." are not uniformly well chosen. His inferences, at least, must be received with some exception.

If a benevolent person were to pay *all the rents* of a parish, he would do no direct good, because wages would be lowered to the amount saved by the labourer; and he would do harm indirectly, by the effect upon wages in his neighbourhood, even beyond the reach of his charity. But if he were to whitewash the cottages, keep them wind and water tight, and plant roses and honeysuckles against their walls, he would increase comfort in a very useful and innocent manner.

If he were to provide *every couple* which married in his parish with decent furniture, or even with a bed and blankets, he would do much injury with the best intentions. Because every couple settling in the world ought to consider decent furniture as a necessary of life, and to interfere with the necessity of such provision is to disturb the order of nature. But this does not prove, that it may not be proper to furnish blankets to a *distressed family*, or to provide an *invalid* with a cottage sofa, or an easy chair.

The same principle is applicable to food and clothing. There are certain articles of clothing which the poor consider necessary, and it would be highly imprudent to save the expense of these, by furnishing them gratuitously. We would never give a shepherd a *foul-weather coat*, or his wife a *red cloak*. Those schools are founded on a principle decidedly erroneous, which *clothe* as well as educate the children, unless the children furnish the materials by a weekly subscription.* But surely we may bestow a *flannel waistcoat* upon a rheumatic patient, which we are morally certain he will never be persuaded to buy, though we refuse to give it him. And we may venture even beyond

* It may be observed, that in some endowed schools the trustees are compelled to clothe the children; but wherever this is not the case, the funds, which are at present expended in clothing, should be *gradually* withdrawn from so pernicious a use, and applied in educating a greater number of children, establishing infant schools, providing more able masters, or otherwise in rendering the schools more efficient.—EDITOR.

these frugal limits in bounty to an *old parish pensioner*, who, if we do not provide him with a coat, must either go without it or save it out of his weekly half-crown.

But what can be said in behalf of food? Can we venture to interfere with the *subsistence* of the poor?

The intention certainly is to be admired, rather than the wisdom of those pious persons, now long since gathered to their fathers, whose names are perpetuated on the walls of many a country church, by virtue of the provision which they left behind them for certain loaves to be duly distributed on Sundays; or certain portions of beef at Christmas. But no economy forbids the *occasional* supply of broth, or milk, or gruel; nor even the weekly dole of meat to a *sickly family*: nay, we would fear no danger, even if soup were made for the poor as regularly as for the rich, as long as it were not given indiscriminately.

We learn, from a late publication of Cowper's letters, which, if it answers no other purpose, will at least supply an illustration, that the poet was very fond of fish, which neither the Olney market nor his own purse enabled him to procure. But from time to time his friends in London surprised him with a basket, which he acknowledged, as was fit, in all due gratitude, but surely with no expectation that the letters would go down to distant ages. This was a pleasing addition to Cowper's spare feast; but he could not, in consequence, dispense with any part of his annual income. The present from Billingsgate made no perceptible alteration in his weekly bills. And just as safely may certain comforts be added to the poor man's table, when they do not come so regularly as to be depended on; when they are managed discriminately, when the main principle is kept in view, that they are not to supersede the just remuneration of labour.

These few hints may serve as a guide to those valuable persons who desire to comply with the apostolic precept, and to enjoy the luxury of doing good in the neighbourhood where their lot is cast, with as little admixture of evil as in this evil world is attainable.

But your reviewer has another arrow in his quiver which he aims with great dexterity; and he must be careful that it does not fly further than he intends, and pierce the very heart of charity. He reminds us that all charity is expensive, and "where are its funds to come from? Follow this charitable stream to its source, and you will find that it has only been diverted into one channel by draining another; that it has only flowed into Dispensaries and Lying-in hospitals, and Lock hospitals, and Foundling hospitals, and Christmas clothing, &c. &c. by being withdrawn from the employment of industrious and productive labour."

This is illustrated by an example of a gentleman possessing ten thousand pounds capital, yielding him 2,000*l.* profit for his annual income. "He has a mind to subscribe 500*l.* a year to public charities. This he must either take from the 10,000*l.* per annum, which is the fund employed in creating his fortune; or from the 2,000*l.* per annum, which he annually consumes." If he take it from his capital, he is soon ruined; if from his income, "he must dismiss a footman, lay down his carriage, and contract his wife's pin-money," and the objects of his charity must spend his 500*l.* instead of the purveyors of his luxury.

I see but one corollary from these premises, though your reviewer has not stated it, and I am sure would be the last person to allow it: viz. that a gentleman with 2,000*l.* per annum, cannot spend a farthing upon any wants or comforts, except those in which he is immediately concerned.

No one will recommend the taking a sum from capital, especially from capital employed in trade or commerce, in order to expend it in charity: though I may observe, in passing, that this is only a loss to the individual, and none to the community, as the sum so taken is not absorbed, but goes to create other capital wherever it is spent. But is a man to spend 2,000*l.* per annum on himself, and reserve nothing for the benefit, either spiritual or temporal, of his fellow creatures? Ought he not, in the original destination of his means and arrangement of his expenditure, to consider the demands of the afflicted as well as the demands of his personal servants? No man can rise from his Bible with any other impression: and if we rise with a different impression from the study of political economy, we may be sure that our premises or our inferences require fresh consideration.

I have already spoken of the distribution of *private* charity. There are also *public* charities. "Public charities," says Paley, "admit of this argument in their favour, that your money goes farther towards attaining the end for which it is given, than it can do by any private and separate beneficence." On the other hand, your reviewer asks your readers, whether "it be not in human nature, and if each of them have not seen instances of it, that a man who has just reached London with his family for the town season, and sent round all his annual donations, should fold his hands and thank God that he had no more trouble to take about the poor for twelve months; that he had placed all the funds his fortune would permit in the hands of expert persons, who are used to investigate cases of distress, and had no farther call upon his charity."

There may be much truth in this. But there are two ways of treating the question. A man of fortune comes up to town for the season. He thinks with himself,---I am going to spend some thousands on my own and my family's enjoyment. Such expenditure is not unchristian: it supports industry, and promotes the wealth of the community. I must not, however, in the mean time, forget that I am not alone in the world; and that fortune is a talent, for which I must give account as a steward. But I have few means here of knowing the real objects of charity; and if I attempt to give what I feel I ought to give to the first importunate claimants, I shall encourage knavery instead of relieving misery. Therefore, I put my tithe of charity into the hands of those who make it their business to discover its real objects; or I apply it to definite purposes: I give it to hospitals, dispensaries, penitentiaries, religious societies.

This, I trust, is Christian principle and Christian practice: far less satisfactory, no doubt, than the investigation and relief of individual distress: but, in many cases, the only *practicable* mode of discharging the duty of almsgiving. Here, however, we are met by another objection. The principle is Christian, but the practice is injurious. Public charities are public nuisances, and ought to be abated rather than encouraged.

This is really the case, with regard to some of them. Any charity which has an evident tendency to *create its own claimants*, is in itself an evil; a greater evil than it proposes to cure. The slightest consideration shows that lying-in hospitals, asylums, foundling hospitals, act directly in this way. They make a public provision for a case which the individual might have foreseen, and ought to have foreseen; and which, on that account, nature intended to press upon the individual. No one will deny that the probable consequences of a breach of chastity operate as a strong restraint upon vice, and a powerful aid to morality in the female sex. No one will deny that this restraint is highly beneficial, and that whatever weakens it, must be pernicious in proportion. If, then, an idea prevails, — at worst, I can go to the Lying-in-hospital, — I can send my child to the Foundling,*---a dreadful increase of general vice and misery must ensue. If any thing was probable beforehand, it is this; if any thing has been confirmed by experience, it is this. We need only refer the sceptical to the history of the Maisons des Enfants trouvés, at Moscow, Petersburg, or Paris.

I must not, however, be understood as insinuating any thing against the hospitals actually existing in London for these purposes. I am not acquainted with their regulations, and only speak of the principle. In a city of such immense extent, women must be frequently bereft of their husbands, children of their parents, under the most afflicting circumstances; far from friends, if they have any, and unable to travel. Far be it from me to say that a Christian city, containing a million of people, should not have its Asylum, its Foundling-hospital, its Lying-in-hospital. I am decidedly of opinion that it should. It would be preposterous to expect that no parents should be found in London, which had not made provision for the contingency of both their deaths; no women who was not prepared with a second home, in case of the sudden decease of their husbands. But as the subscribers to these institutions will, of course, possess the right of recommending, and cannot always be expected to discriminate, the acting managers should never lose sight of the truth, that these charities are of a dubious and dangerous character, and that it lies on them to see, as far as possible, *ne quid respublica detrimenti capiat*: that no person should be admitted, whose admission may encourage vice or countenance improvidence.†

Even the ordinary mode of charity, which supplies comforts to poor married women in their confinement, is of dangerous example, though of very benevolent intention. A friend of mine has an annual subscription in his parish, which, among other kind things, allows half a

* This is a *natural* and *immediate* forecast. The same argument does not, in practice, apply to penitentiaries. Perhaps not one woman in a thousand is seduced into vice, with a view to the Magdalen as a last resource. I dare not say a word in disparagement of a charity so strictly Christian, because so strictly remedial.

† There are FOURTEEN Lying-in-hospitals in London; of which ONE boasts of having delivered FIVE THOUSAND SEVEN HUNDRED women in one year, and another announces that it admits UNMARRIED women. How greatly do the benevolent managers and supporters of such institutions need the advice of our intelligent Correspondent, "No person should be admitted, whose admission may encourage vice or countenance improvidence."—EDITOR.

guinea on all such occasions. Not long ago, one of his aged parishioners remarked to him the difference between her youth and the present day. *She* had been obliged to exercise her foresight, and her industry, and her self-denial, for months before, in order to be provided against the trying season. He at once saw the error which he had unwarily committed, in assisting to break down moral habits of such inestimable value. Confinements are the natural and expected consequence of marriage, and, therefore, are not among the events which form the legitimate object of charitable interference, except in the way of clubs to which the poor themselves contribute. Such contributions deserve universal encouragement. Every twenty shillings, which draw twenty other shillings from the annual expenditure of the poor, in order to provide against some probable contingency, may be contemplated with unmixed satisfaction, as producing certain increase of comfort without the risk of unforeseen evil.

In many parts of the country, institutions of this character exist, under various denominations, for various purposes, and with different degrees of success. Let every countenance and facility be given them. They form, in fact, the only remaining barrier against that giant pauperism, the grand mischief under which our land at present labours, and the one against which our legislature seems resolutely determined to shut its eyes.

Your reviewer would require the labouring class to subscribe for their own dispensaries; and, consistently, I must agree with him; for an average of sickness is the ordinary lot of mortality, and therefore ought to be provided against in the average rate of wages. Practically, however, the support of sickness is already taken from wages, and refunded in the salary paid to the parish surgeon. The public has undertaken the care of all the sick, as well as the employ of all the able-bodied. But it is no new discovery, that whenever the public undertakes business which ought to be left to individuals, it does that business ill. *Parish medicine* is no exception to this general axiom; and dispensaries, in fact, are a less evil, or rather a more necessary provision than they seem to be in theory, because they do not prevent the poor from doing what they ought to do, and otherwise would do themselves; but they effect that comparatively well, which in ordinary cases is often done very ill, and often left undone altogether.

But I confess, that of all dispensary reports which I have seen, that from Dr. Chandler's parish, Southam, in Warwickshire, gives me the most satisfaction. It is supported by the subscriptions of those who expect to need its benefits; the annual subscription for adults being 3*s.* 6*d.*, for children 2*s.*; by means of which respective payments they become members, and are entitled to medicine and attendance from the dispensary. From the account of its second year, which is now before me, it appeared to have at that time 336 subscribers; their annual payments had amounted to 70*l.* 12*s.* (including extra charge for journeys into the country parishes); the expenses to 63*l.* 6*s.**

* We shall be happy, in some future number, to give a more detailed account of its regulations. No contribution can be more useful to a clerical miscellany, as by these means, what has succeeded in one place, may be established in another, and local experience becomes widely available.

By establishing and managing institutions of this sort, which the labouring classes cannot advantageously conduct themselves, those above them do indisputable good, and bind society together by a moral link which cannot easily be broken.

These, Sir, are the remarks,—somewhat desultory, I fear,—which have arisen out of you reviewer's able communication. He is as earnest in the cause of real charity as any one; but whether from having lived longer in the world, and, therefore, from longer experience of their rarity, or from whatever cause it happens, I have imbibed a great respect for those persons who desire to benefit their fellow-creatures. I would treat their mistakes with tenderness; I would throw no unnecessary difficulties across their path; and I have, therefore, endeavoured to shew that ways enough, even of temporal charity, are safely and usefully open to them, as may employ whatever share of their time or their purse we can reasonably expect them to bestow on others. We must beware of making it so difficult to be beneficially charitable, that nine-tenths of the world will give it up in despair.

TRANSUBSTANTIATION.

A MAN would be impious were he to deny to God the power of changing bread into a body, and wine into blood; but as long as bread is bread, it is bread: as long as wine is wine, it is wine. God is able to make a square of a triangle, but he will never say that a triangle is a square, or that two and two make three or five.—*Christian Examiner for June*, p. 413.

ON THE MIRACLES OF THE PRIMITIVE CHURCH.

Concluded from p. 431.

THE instances of the exercise of supernatural powers, which are most of all relied upon by the Christian Fathers, relate to the exorcism of demons. With regard to those which are mentioned in the writings of Tertullian, some of which are mentioned by the Bishop of Lincoln (pp. 102, 103), his Lordship, as we have before observed, justly remarks, that

If miraculous powers still subsisted in the church, surely the writings of Tertullian would have afforded some more unequivocal instances of their exercise.

With regard to Theophilus, whom Dodwell quotes in support of his hypothesis (Dissert. ad Irenæum, c. 50), his language is of the same indefinite description with that of Tertullian. With regard to Origen, whose testimony is so much relied on, and who is quoted in several places by Dodwell (Præf. Iren. c. 51, 52), there is not only the same indefiniteness to be observed in his language, but considerable inconsistency. For he sometimes speaks of these instances of miraculous powers being *very frequent*, particularly the exorcism of demons—*ἐξεπαύονσι δαίμονας καὶ πόλλας ἰάσεις ἐπιτελοῦσι*.* But in other

* “And again, in another passage, *De eodem Nomine, Jesu Christi scil. μυρίους ἤδη ἐναργῶς εἶραται δαίμονας ἐξελάσαν ψυχῶν καὶ σωμάτων, ἐνηργήσαν εἰς ἐκείνους ἀφ’ ὧν ἀπηλύθησαν*.”—Origen, quoted by Dodwell, c. 51.

places he speaks differently. He says (*Contra Cels.* lib. vii. 337) that "signs of the Holy Spirit were manifested at the beginning of our Saviour's preaching; they were seen in greater numbers after his ascension; afterwards they were less frequent;" and he adds, "but even now there are some vestiges of it amongst a few persons,* whose souls have been purified by the Word, and by actions suitable to it." Speaking of the subject of miracles, in another place, he says, "of which there are some vestiges and remains (*ὅν καὶ ἔχνη καὶ λείμματα*) now remaining in the church."† Although Dodwell endeavours to account for this apparent inconsistency in the language of Origen, by supposing that he spoke of the miracles of his day as being the vestiges and remnants of former miracles, because they were less frequent and less wonderful than those which were wrought by the apostles, his reasoning will be thought by many to be not satisfactory, especially when it is considered, that it would have been important to him to have produced some specific instances of the exercise of miraculous powers.

The same remarks will apply to the quotations from Cyprian; in which some of the instances recorded of the exertion of miraculous power are either in themselves manifestly incredible, or may be accounted for by natural causes, or may be ascribed to the effects of an enthusiastic temper and imagination. "He mentions the instance of a young woman, who, "having received the sacrament unworthily, fell down in a fit;" of another, "who, having taken some of the sacred elements home, on her opening the box in which they were deposited, flames of fire burst forth from it;" of a man in whose hands the sacred elements were changed into a coal.‡

That miracles had ceased towards the end of the fourth century, appears probable from the testimony of Chrysostom, from whose writings Dr. Lardner quotes several passages, in which he directly asserts the non-existence of miracles in his day, and gives, as a reason for it, that they were no longer necessary.§ These declarations are confirmed by what he says, when commenting upon 1 Cor. xii. "This whole place is very obscure. The reason is, that we are unacquainted with the things there spoken of, and *such things do not now happen.*" There are some other passages referred to by Lardner, which are nearly to the same purport. With regard to the passages mentioned by Dodwell, in which Chrysostom is supposed to allude to some miracles said to have been performed, it requires some consideration before they can be allowed to have much weight in the scale against his express assertions in other places, that miracles had long ago ceased.||

In considering the miracles of the post-apostolic age, we may observe, in general, that they are, many of them, of a nature which may

* (*ἔτι ἔχνη ἐστί παρ' ἀλλήλοις.*)—Origen *cont. Celsum*, p. 337.

† See the passages quoted by Dodwell, *Præf. Iren.* c. 52.

‡ See Dodwell, *Dissert. Iren.* c. 54. Cyprian de Lapsis, pp. 132, 133, ed. Oxon.

§ See Lardner's Works, vol. ii. p. 617, quarto edition; but compare Dodwell, *Dissert. Iren.* II. c. 59. See also Suicer's *Thesaurus*, in voce *σημείον*.

|| May not these passages of Chrysostom be quoted in confirmation of the observations of the Bishop of Lincoln before referred to?—*Illustr.* pp. 97, 98.

be accounted for, either by a reference to natural causes, or to the effects of an over-heated imagination, or to a reluctance, on the part of the Fathers, to acknowledge, when pressed on the subject by infidels, that miracles had ceased in the church; or to the practice of later ages, when they were invented, for the purpose of giving credit to some established doctrine, or to support the influence of some sect.* That there were persons who were capable of inventing miracles, or, at least, ascribing natural events to a miraculous interposition, is evident from the story of the Thundering Legion, which miracle is ascribed, by Tertullian, to the prayers of the Christian soldiers, and which he endeavoured to confirm, by asserting the existence of a letter, in which the emperor ascribed his success to the prayers of the Christian soldiers in his army;

A statement (as the Bishop of Lincoln justly observes) which is contradicted by the testimony of the Antonine Column, and is neither reconcilable with his general character, nor with the harsh treatment experienced by the Christians during his reign.—P. 107.

And we find that the miracles said to have been performed towards the end of the third century, by Gregory Thaumaturgus, were not only believed and related by Gregory Nyssen, but even by so great and good a man as Basil. Yet the histories which are related of Gregory are plainly incredible. It is acutely remarked by Dr. Hey, in an extract from one of his unpublished Lectures, which the Bishop of Lincoln has given in the Appendix to the second chapter of his *Illustration*, speaking of those Fathers who are called Apostolic, of Ignatius, Polycarp, Barnabas, Hermas, that

It is an historical truth not to be omitted, that not one of those pious men, though they were the principal governors in the church, and the immediate successors of the apostles in that government, as well as their companions and friends, ever speaks of himself as capable of counteracting the powers of nature: they all endeavour to inculcate the morality of the gospel as *men*, possessed, indeed, of the sense and meaning of the sacred writers, but entirely void of their extraordinary power.

Yet in the celebrated letter of the church of Smyrna, which gives an account of the martyrdom of Polycarp, there are some miraculous circumstances related, the accuracy of which may be justly doubted.† And if the power of working miracles was not permitted to these men, who are amongst the first and most illustrious preachers of the Christian faith, *why*, we may justly ask, should the same power be given to Christians of a later age, which was withheld from them? That there are no particular criteria by which we can judge *when* the period of true miracles ceased, and the age of fiction began, is evident, from the different opinions of those who have defended the miracles of the

* See the account of a revelation made to Alcibiades, in Routh. Reliq. Sac. Vol. I. p. 295. Also the History of Natalius, who was severely scourged in a dream by angels, for embracing heretical opinions. Routh. Reliq. Sac. Vol. II. p. 8—10, and the learned editor's note ad locum. It should, however, be mentioned, that this history is quoted and defended by Bishop Bull, *Jud. Eccles. Cathol.* c. iii. Dr. Routh refers to a similar miracle recorded by the venerable Bede.

† See Dr. Hey, quoted by the Bishop of Lincoln. See also Jortin's *Eccles. Hist.* Vol. I. p. 303—322, where he considers the circumstances attending this miracle.

primitive church, with regard to the time when miracles ceased in the church. Dr. Dodwell, who has deduced the history of miracles through the three first centuries, closes the account of them with the conversion of the Roman empire to Christianity; not daring, as he frequently declares, to venture any farther, on account of the *fabulous genius and manifest impostures of the fourth century*.^{*} Dr. Chapman, one of the antagonists of Middleton, defends the miracles of the *fifth century*.[†] Dr. Berriman defends the existence of miracles towards the close of the *sixth century*.[‡] Dr. Waterland is of opinion that the miraculous powers of the church subsisted, though decreasing gradually, through the three first centuries at least.[§] Amidst this diversity of opinion, to what conclusion can we come? Shall we agree with Dodwell, who denounces the greater part of the miracles, said to have been performed in the fourth and fifth centuries as *manifest impostures*, or with those learned men who receive them as real miracles? If we reject them with Dodwell, it will be worth while to examine on what better foundation the miracles of the last part of the second and the third century are placed. The truth of the evidence of Christianity is in no way connected with the truth or falsehood of these miracles. The miracles which were wrought by the apostles sufficiently proved that their doctrines and their commission were from God: and when Christianity was once established in the world, they were no longer necessary; having performed the office for which they were intended, that of establishing the divine origin of Christianity, their necessity altogether ceased. Besides, if we compare these miracles with those of Christ and his apostles, we shall perceive in them many essential marks of difference. They want both the characteristics and the testimony of our Saviour's miracles. There seems, indeed, to be one reason, *à priori*, why the existence of miracles should not be extended beyond the early periods of the gospel, namely, their liability to abuse. We find St. Paul reproving the Corinthians for their abuse of spiritual gifts. How much more, then, would these gifts be liable to abuse, when Christianity was established in the world, and they were likely to be employed in support of the interested and ambitious views of those, who had no other object but the support of their own opinions and authority. The admission of the truth of the miracles mentioned by ecclesiastical writers is attended with difficulties, in whatever point of view it is considered. For if we admit the earlier miracles, on what grounds shall we reject the ecclesiastical miracles of later ages, which are many of them equally credible,

* "Ex ipsa quidem miraculorum historia satis constat, a quarto tandem sæculo et temporibus Eusebii, sensim decrevisse vera, et in deusuetudinem abiisse miracula."—*Diss. Iren.* c. 59. And again, c. 63: "*Levibus de causis hæc nec Deo satis dignis ple-rumque gesta memorantur, genium Impostorum Tabulatorumque, ad vivum referentia.*"

† See Middleton's Introduction, p. xlii.

‡ See Berriman's Historical Account of the Trinity, Sermon VII. p. 350.

§ Importance of the Trinity, p. 273, ed. Ox. It should, however, be mentioned, with regard to Dodwell, that "though he supposes the true miracles to have generally ceased from that time, yet he finds some particular instances of them so strongly attested by the Fathers of the best credit, through the rest of the same century, that he cannot but admit them as exceptions to this general rule."—*Middleton*, ut supra.

considered both as matters of fact, and with respect to the authority on which they were delivered to us?

The chief motive in many persons, who have maintained the reality of the post-apostolical miracles, has been a desire to uphold the character and authority of the Fathers. But, probably, this will not materially suffer in the opinion of those who take into consideration the allowances which are to be made for them, when we consider the natural reluctance which they must have had to acknowledge that miracles had ceased in the church, which would naturally indispose these to the examination of the authority of some facts, which they thought would serve for the advancement of their cause.* We may safely place our argument in defence of the Fathers on the single case of Tertullian. Let us make every allowance for the extravagancies into which he fell, when he embraced the opinions of Montanus, and for those few assertions which we meet with in his writings, with regard to the existence of miracles in the church in his time; and with those who fairly consider his real merits, it will not injure his character, as a most valuable expounder of Holy Scripture, and a most important witness to divine truth. At any rate, the post-apostolical miracles ought not to be withheld from the same strict examination, to which the miracles of our Saviour and his apostles have been submitted by the adversaries of our faith. If they are equally well founded, they have nothing to dread from the scrutiny; nor will the effect be otherwise than beneficial to our own minds, if we pursue the enquiry with that reverence which is due to all sacred subjects, and that humility which becomes us on all points where we cannot arrive at a certain conclusion; and if the result of our enquiry should be, that we are led to doubt the truth of any miracles said to have been performed after the apostolic age, to remember that many of the most learned men have seen reason to come to a different conclusion; but that an opposite opinion has the sanction of a person so well calculated to form a judgment on all subjects of ecclesiastical antiquity, as Dr. Dodwell, and of a divine so learned, so judicious, and so candid as Dr. Waterland. P.

ON THE RIGHT OF THE ORDINARY TO THE DISPOSAL OF CHANCEL SEATS.

MR. EDITOR,—UNLESS I greatly mistake the objects of the Remembrancer, I may class among the most valuable and characteristic of them, the encouragement of temperate discussion, for the purpose of at once exciting a spirit of investigation, and eliciting information upon various points connected with the doctrines, practice, and polity of our church. It is only in this point of view that I can either presume to offer, or expect you to insert, the following remarks upon the Disposal of Chancel Seats. And I trust that (should they be thought worthy of a place in your pages) neither your judicious correspondent J. T. L. nor your other readers, will attribute them to a pertinacious adherence

* See Jortin's Remarks, Vol. I. pp. 282, 283. See also the Bishop of Lincoln's Illustration, p. 375, sub initio.

to an opinion once advanced; and still more do I deprecate the idea of my having pretended to speak, *ex cathedra*, upon a point of ecclesiastical law, on which I know J. T. L. has on his side great authorities, as well as his own intelligent reasonings. I beg to be regarded as a querist and a pupil, rather seeking a solution of my own doubts, than presuming to dictate to others.

J. T. L., under *six* different heads, embodies certain principles and rules relative to our question, on which, afterwards, as postulates, he reasons with a force and knowledge of the subject increasing my diffidence of my own views, and indicating that I have to thank him for the forbearance with which he treats me. To the facts and arguments adduced under each of these heads, I wish to offer a few doubts and enquiries.

1st. I doubt the justness of J. T. L.'s inference, that "the chancel, as well as the church," would not be "for the service of Almighty God; and that in the erection of both, the accommodation of the parishioners *generally*" would not be "contemplated" just as much by the chancel pews being at the disposal of the parson, as at that of the ordinary. The *ground* on which I place that doubt, is what I believe to be the *general practice*, whether legal or not, of the seats *being so disposed*, and no such "consequences" as J. T. L. contemplates arising. However, I may observe that my question originally is not of expediency, but of *right*.

2dly. Without pretending to extensive knowledge on the subject, I would observe that I know of no authority, and should feel obliged to J. T. L. if he can refer me to any, by which it may be shewn, that, "previously to the Reformation, pews or sitting-places in churches and *chancels* were free to *all the parishioners*, without distinction or preference;" or that "the *churchwarden* was appointed to allot separate pews" to any person in the *chancel*.

I take the liberty of putting this point to him, not that I have any confidence in my own knowledge of the practice of this country at the time referred to; but reasoning from the improbability that Roman Catholics should have deviated from an ancient custom of the church, which peculiarly tended to preserve the notion of the sanctity of their priesthood.* The *cancelli*, or lattice railing, from which the term *chancel* is derived, originally, and in very early ages of the church, formed the line of separation, enclosing the "bema," "adyta," *θυσιαστήριον*, as the chancel was then called, within which *only the clergy* were admitted—the *laity* were strictly excluded—even the inferior ministers of the church were not suffered in some cases to enter. This was no mere *local practice*—it was the subject of decrees of general councils, as of those of Laodicea and of Trullo. It was not a mere dead letter, as witness the refusal of Ambrose to admit the *Emperor Theodosius*. The *seats* also of the bishops and presbyters were in the *apsis*, or upper part of the chancel. I am not arguing upon the *propriety* of the exclusion, but adduce it as a reason for supposing that, before the Reformation, the chancel will not be found to have been, as J. T. L.

* Bucer's objection to letting the chancels remain was, that "they tended to magnify the priesthood."

lays it down, *free to all the parishioners*, or under the disposal of *churchwardens*, and also as a *probable ground* of the *property* or *use* of the chancel, which I am disposed to attribute to the rector. The custom, which allotted the repairs of the chancel to the parson, or to other successors of the bishop (for such, as respects their rights in the church, are even *impropriators*), and those of the body of the church to the parishioners, is founded upon the circumstance of *use*; and the clergy were held to the *repair* of that part of which they had the *use*, and the people to a similar duty connected with a similar right. It appears to me that the very *remarkable exception*, which is known to exist in favour of the *vicar's prescription* for a seat in the chancel, *without* being compelled to shew that *he has repaired*, and is admitted upon the strength of the *use* of the chancel having been in him and his assisting clergy before the Reformation, is strong evidence that the early custom of the Catholic church prevailed in this country; that the chancel was *not* free to the laity, but only to the clergy.

3dly. The foregoing remarks apply to much of what has been stated by J. T. L. under this third head. Our Saxon and Norman ancestors, so far as the *chancel* was concerned, I should conceive, would be guided by the early practice and decrees of the councils above alluded to. How far the foreign Catholics, to whom J. T. L. refers, of the present day, may have discontinued the said ancient custom, I cannot pretend to say. I am no traveller. Two Sundays in Paris, some years ago, form the sum total of my experience abroad; but, to the best of my recollection, in both the churches which I then attended, the chancel was *exclusively* occupied by the clergy, some seated (as our vicars' seats still existing show was the custom of our own country), and others officiating. To J. T. L.'s observations respecting the rules of distributing the seats in the *body of the church*, I entirely subscribe; they are well-known and indisputable principles. In some respects, but not connected with our present point, I should demur to his account of the origin of the title to pews, and of the churchwardens' jurisdiction in this matter.

4thly. That prescription is said to *suppose* a faculty is certain; but it has also been said by a learned judge, and, to my apprehension, with great truth, that "prescriptions, in this respect, resemble the Nile, that no one can trace their origin, so that no direct reason can be given for them." The most "*probable*" reason that can be given for the parson's right in the chancel, founded on custom, is the practice already stated.

5thly. It is only by *custom*, as I observed in my former letter, that the parson is absolved from the repairs of the church, and liable only to those of the chancel, of which custom I have, with deference, submitted a probable reason. I am also fully aware, that it is only by *custom* that the parson is bound to repair the chancel pews; but that custom, I believe, is a *general* custom, and it is only for the *general* right that I am contending. Custom or prescription is of peculiarly large operation and various character in ecclesiastical law; and the idea of laying down a *universal* rule in the matter of seats, of all other points admitting the greatest variety of custom, could enter into the head of no man. The vicar may prescribe—sometimes, but seldom,

a parishioner may prescribe—for a pew in the *chancel*; but these are only *special* customs, superseding the *general* custom. Exceptio probat regulam; but it by no means hence follows, that, because *some* parishioners by *custom*, which is all-powerful, and of which the origin cannot be traced, may have a *particular* seat in the chancel (the *general* custom in favour of the parson notwithstanding), therefore the ordinary has a right to seat the *parishioners in general*. I repeat that, as a general custom, the repairs of the chancel and chancel pews are in the parson, and so the right of the pews, of which right *liability to repairs* is the legitimate evidence; and the parson being one, there are no *parties* between whom the *distributive* jurisdiction can operate. It seems that there are places which constitute exceptions to this rule, without resting upon the question which might be raised upon the *right* of the parishioners to sit in these chancels. I still see no reason for a smile, though I would never quarrel with a man's merriment, provided my delinquencies should not prove, as J. T. L. cautions me they might have done, liable to discourteous rebukes. The ordinary may determine the liability, and the proportion of liability, of parties to repairs. Suppose I had said the *repairs* of the chancel are in the parson, and, therefore, the distributive jurisdiction of the ordinary cannot operate in apportioning the repairs. I see no objection to the statement, as a general statement; but the parson is not *always* bound to repair. Sometimes the vicar, sometimes the parishioners, are bound to *repair* the chancel; but these are *special customs* forming *exceptions* to the rule. The rule is, the parson, or impropriator, is bound to repair; he represents those who formerly had the *use* of the chancel; and the ordinary cannot give the *use* of the chancel to others without his consent, though, in some cases, *custom*, which is paramount law, hath given the use to *particular* individuals. The ordinary may see that these individuals are not disturbed in their *rights*; but this is a power very different from that of *disposing of the seats* to the parishioners in general.

6thly. When the rector repaired the *church*, there were, I believe, few or no pews, and the *seats* were held to be his property. And there are extant old *wills* of rectors, who had *left seats* in the *body of the church* to different individuals. Not that I intend to build any thing upon this point, neither do I consider this as of any importance to the question one way or the other.

Under these considerations, I cannot yet agree with J. T. L. that the chancel seats are, in general, subject to the *disposal of the ordinary*. Without entering into the point, of how far repairs are to be taken as a criterion for *proportioning* the distribution among parties (and however repugnant to his ideas it may be, J. T. L. will, I think, find, that, *combined with other criteria*, they do, in practice, share in regulating the scale), I must yet respectfully adhere, till farther reasons can be shown, to my opinion, that "*from the duty of repairing, the right of occupying seats is to be concluded.*" In fact, so close do I consider this connexion, so essential is evidence of liability to repairs, to the establishment of right of use, that I know of but one exception, viz. the *vicar's* prescription; which exception confirms my supposed origin of the general custom, that the *use* of the chancel is exclusively

in the parson, and that he can admit or exclude the parishioners to the seats, *suo jure*. I wish it to be observed, by J. T. L., that I have not maintained that repair is the *sole* criterion by which the *distribution* of pews may be regulated, but simply that "the duty of repair falls upon those who have the right of use, and vice versa." My inference is, that the parishioners *not repairing* the chancel, have *no right of use in it*. I state this as a general rule, not *universal*; admitting that special customs may occasionally supersede it. I also observe that *repair* is an *indispensible evidence generally*, not the *origin* of the right. And, I think, Mr. Editor, that Judge Bayley's observations, to which you were so obliging as to make reference from my letter, seem to recognise these principles.

To conclude this long letter, let me request you, and my able opponent, J. T. L., and your readers in general, to attribute any *seeming* pretension to speak with authority upon this subject, to any thing but intention. Independently of the nature of the question, a *legal* one, of the occupations of my children's holidays (no *vacation* to me), and of many other causes, which ought to create distrust of my own views of this matter, I can assure you, I write in the full spirit of one whose enquiries tend every day to show him more and more things, of which he is, and must be, ignorant.

Millbrook,

July 16, 1827.

I am your obedient Servant,

J. E. N. MOLESWORTH.

IS THE FEE FOR ERECTING A MONUMENT A SURPLICE FEE?

MR. EDITOR.—Frequently have I acknowledged the great advantage your miscellany affords of communication between the younger and the more experienced members of our profession, not only on points at issue between the clergy and laymen, but also those in which we ourselves are exclusively concerned. I trust, Sir, you will now pardon me, if, relying on your readiness to give insertion to any thing contributing to throw additional light upon a subject involved in misapprehension, or which may have escaped the notice of other authors professing to treat on ecclesiastical matters, I am led to lay before you the following case, in sincere hopes that some of your correspondents will give it their attention.

At the time I was holding a curacy by licence from the Bishop, which licence assigned to me the customary legal stipend, together with the "surplice fees," without any reservation whatever on the part of the rector, a tablet was erected in the chancel to the memory of a very opulent baronet, interred some time before I undertook the charge of the parish. The rector then claimed the usual fee, which he remitted altogether to the executors; and upon my application to them, it was denied that such a fee was included under the term "surplice fee," and consequently that my claim on the estate was invalid. Feeling, however, that the general custom of the country declared in my favour, I proposed a reference to any number of clergy, or the bishop of the diocese, which, on the same plea, has also been rejected.

Having been unable to acquire information on the accuracy of this point, viz. whether the fee arising from the erection of monuments, &c. *is, or is not* a "surplice fee," from the extensive libraries, and by the assistance of my senior friends, and feeling confident that similar cases must have fallen under the notice of many who peruse your excellent publication, I sincerely trust that such will not hesitate to submit their thoughts on it to the public.

Should a similar case exist on record, by a reference to where it may be found, they will confer an additional obligation on, Sir,

Your most humble and obliged servant,

May 22, 1827.

A POOR CURATE.

We do not find that there has been any judicial decision of this point; but a civilian has given an opinion, that the fee for erecting a monument is *not* a surplice fee. This appears to us to be the conclusion to which the reason of the case inevitably leads. A surplice fee is a fee paid for the performance of duty; a fee for erecting a tablet is in consideration of the incumbent's consent, and for the injury done to his freehold. We may observe that the consent of the ordinary as well as of the incumbent should be obtained; for "the ordinary is judge what ornaments are proper, and may order them to be defaced." This was said in the case of *Palmer v. Bishop of Exeter*, (1 Strange 576, 3 Phill. 91.) Sir Thomas Bury set up his arms in the church of St. David's, Exeter, and the ordinary ordered them to be defaced.—EDITOR.

SYSTEMS OF EDUCATION.

If we examine the systems of education and the maxims of life which prevail in christian lands, we shall find that their main object is to make citizens of this world, not to discipline those whose citizenship is in heaven. Accordingly, the books and the conversation and the practices even of that part of the world which is called virtuous, are chiefly directed to make men regular and moral in their lives, and true and just in their dealings, and humane and courteous in their manners; and the system, so far as it goes, is unblameable. I never look on the schemes of such teachers for the improvement of men, without thinking of the practice of half-taught physicians, who attack the symptoms while they leave the distemper that produces them untouched and undisturbed. Before they can apply themselves hopefully to remedy the evils of our nature, they must cordially believe in the great Physician, and learn of Him. Unless His spirit convince them of sin, unless He reveal to them the deep-seated plague of the human heart, to what purpose do they weary themselves in watching and treating the outward signs of the disorder? Their best success is but a work of deceit, so long as the original malady is buried in the depths of the heart, and hidden from their eyes, and removed from their touch, and placed beyond the reach even of their suspicion or conjecture. Their happiest resources will but disguise the mischief; they will only

draw a film over the ulcerous place, while the unseen corruption is spreading itself beneath.

Shall it be said, that all this savours of extravagance and enthusiasm? Let us then come still closer to the question. Can it be denied that a man may be brought up in principles of integrity, in habits of temperance, in dispositions of friendliness and benevolence;—that he may be adorned with noble and useful qualities; that he may be made in the eyes of the world a most attractive character? Can it be denied that an individual may be thus trained and accomplished, and that all this while he may be ignorant of the Redeemer and Sanctifier of mankind, or but very obscurely acquainted with their offices? What, then, is to be expected of this pupil of mere human wisdom, thus untouched with the influence of that wisdom which is from above? Doubtless many a generous and splendid action may be expected from him,—much service to the great interests of his country,—much exertion that may win the gratitude of man,—and much display that shall command their acclamations. All this may reasonably be expected from one who is educated merely for this world; for all this we occasionally find exemplified in persons who seem never to have felt the powers of the world to come! But still the question will recur,—Is it to be expected, that in one thus trained after the fashion of this world, the secret curse of our nature should be disarmed? Can it be expected that the evil principle within should be tamed and mortified; that the whole body of sin should be abolished, and death robbed of its fatal sting? Can a human being, with his ambition straining chiefly after the praise of men, be safely regarded as a candidate for the mercy and favour of the living God? If he can, to what purpose have the Redeemer and Sanctifier been revealed? To what end hath the Father of Mercies ordained his scheme for our salvation before the foundations of the world? To what end hath the Son endured unutterable humiliation to effect it? To what end doth the Holy Ghost stand ever ready to plead with the spirits of men, and to strive against their corruptions? To what end is all this travail for our redemption, — all these means of grace, all these hopes of glory,—if man, after all, can be his own deliverer? And if he *cannot* deliver himself, is it not his duty to embrace, with joy and thanksgiving, the means which God hath provided for his deliverance? Is it not eminently “a work of God,” that he believe on Him whom God hath sent to effect this great salvation?—To believe in Him, not with a cold, inactive, motionless faith, but with a lively and grateful reliance; --- a reliance which seeks to Him as the only guide and protector of the soul, and which looks to Him as the only source of wisdom and righteousness, --- of sanctification and redemption.---*Extract from a Sermon.* C. W. L.

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

REPORT OF THE BARKING DISTRICT
COMMITTEE.

THE activity of this committee is manifest, and we regret we can only make a few extracts from its excellent report. Heartily do we pray that the friends of the Society in other districts may go and do likewise.

Shops.—Applications for two new shops, and an increasing demand for books, afford satisfactory evidence of the benefit which the public as well as the committee, has derived from the shops.

Lending Libraries.—Much attention has been paid, with very happy effects, to the suggestions of the committee in their last report. Libraries have been established at Leyton and Barking; at the latter place with peculiar advantage. Attempts, on a smaller scale, have been made at Woodford and Wansted; and a library has been placed in the large workhouse at Westham, by order of the Vestry. Some private families have made the same experiment on a still smaller scale, "as an interesting and improving resource for servants." The committee, aware that "knowledge is power," rejoice to be the means of thus giving a further direction to that power which is so beneficially communicated by the National Schools.

The Lord's Day.—In the last report, the gratifying state of education in this deanery was noticed, as a subject which came within the cognizance of Promoters of Christian Knowledge. For a similar reason, but with very different feelings, the committee now advert to the profanation of the Sabbath-day. During the last year, a letter from the clergy of the district has brought this subject forcibly to view. Some improvement, it is hoped, has taken place; but *plainly*, much is wanting; there are still many works, neither of necessity nor charity, which continue to be done, and many duties left undone. On such a subject the committee feel the great benefit of

example and exhortation; they entreat all, especially their own members, to sanctify the Sabbath, as the best means of promoting Christian Knowledge; and further, suggest, that there are many papers and tracts, on the Society's catalogue, well calculated to advance this most desirable object.

The committee conclude, by again adverting to the numerous objects which engage the attention of the Society. They mention with pleasure that they have received separate donations to the amount of 57*l.* in aid of the fund for Native Schools in India. The immense importance of calling others "into the marvellous light" we enjoy, and the comparative facility of "training up a child in the way that he should go," has long since rendered the Schools in India an object of primary importance. The committee give a list of Contributors in the District, and commend the cause to a discerning and christian public. They feel, however, that the general designs of the Society have the first claim to attention; and once more, they confidently submit them to the inhabitants of this populous district. The funds they now possess, are, indeed, sufficient for its own immediate exigencies; but the necessities of our poorer brethren in many parts of the United Kingdom; the continued applications from the colonies for gratuitous grants; the supply of Missionaries who are under the protection of other Societies; the enormous demands of India for instruction and improvement; and the immense multitudes, whom, by these and other means, the Society is anxious to feed with "the bread of life:"—these are pleas which they adduce to move the hearts of all men;—they invite the humblest to "throw his mite into the treasury;" they entreat the rich "to give freely," as they have received.—"Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity: for GOD LOVETH A CHEERFUL GIVER."

NEWBURY DISTRICT COMMITTEE.

THE thirteenth anniversary meeting of the Newbury District Committee, was held on Wednesday, the 20th of June. The company, as upon former occasions, met the mayor and corporation of Newbury at breakfast, at the Mansion House; and from thence, attended by the Lord Bishop of Gloucester, the Archdeacon of Berks, and the Clergy of the Deanery, proceeded in a body to the church, where a most impressive and appropriate sermon was delivered by the Bishop, before a very numerous congregation. At the conclusion of the service, a collection was made at the doors, amounting to 50*l.* 6*s.* 9*d.* The company then adjourned to the National Schools, the children of which were publicly examined by the Bishop, who expressed his approbation of the satisfactory manner in which they severally acquitted themselves, and distributed rewards amongst the most deserving. At four o'clock, a large party dined with the stewards at the Pelican; and his Lordship the Bishop of Gloucester was pleased to signify the high gratification which he had experienced at witnessing the proceedings of the day, and to express a hope that the spirited example set by the Newbury District Committee might speedily be followed in his own diocese.

BARBADOS SOCIETY.

No one can view the progress of a sound system of education in our West India colonies but with the greatest satisfaction; for he sees in it the future basis of a complete and happy emancipation; an emancipation which will be effected without any violent convulsion, and which will be advantageous to every one. We now notice the eighth anniversary of this society. And who will not rejoice that the observances—the Christian observances of this happy land, are witnessed amongst a people who once sat in darkness and in the shadow of death!

The Lord Bishop, attended by his chaplains, the Rev. W. Harte, and the Rev. R. Holberton, and accompanied by the Venerable the Archdeacon, and nearly all the Clergy of the island, with

a few other gentlemen, and preceded by nearly two hundred boys and girls of the Central Schools, the master and matrons,—formed a procession from the school to the cathedral, about half-past 11 o'clock. After the morning service had been read by the Rev. R. F. King, curate of St. Michael, a sermon was preached by the Rev. J. Packer, the late master of the school, from Prov. xix. part of the 2d verse:—"That the soul be without knowledge, it is not good." The paramount importance of *Christian* knowledge was powerfully enforced by the preacher, and the claims of our poor white brethren on the charity of the public were very ably, very feelingly, and, we trust, very successfully urged. After sermon, the following hymn was sung in very good style by some of the boys, accompanied by the organ:

"O THOU that from the mouth of babes

Art wont to perfect praise,

Almighty Father, hear the song

That we thy children raise.

"How blest are we, who, early taught

To know and love thy truth,

Far from the haunts of sinners spend

The morning of our youth.

"And blest be they whose pious care

Has wrought this work of love;

Yea, blest on earth, and still to be

For ever blest above.

"Grant, Lord, our prayer! And O, may still

The stream of bounty flow,

That thousands yet unborn may chaunt

Thy praise, as we do now."

The collection for the day was 94*l.* 10*s.* 7½*d.* A great number of persons went to the Central School after service, where they were gratified by seeing this large assemblage of pupils—these interesting objects of public and private charity, enjoy a most excellent and plentiful dinner. Every countenance in the room looked happy. In almost every point of view, the day was most gratifying and delightful.

BATH DISTRICT SOCIETIES

Of Promoting Christian Knowledge,—of the National Schools,—and of the Society for the Propagation of the Gospel in Foreign Parts.

THE fifteenth anniversary of the above Institutions was celebrated in

Bath, on Tuesday, May 22. The committee proceeded from the Guildhall to the Abbey, to attend divine service; where an admirable and impressive discourse was delivered by the Rev. James Pears, LL.B. rector of Charlcomb, and master of the Grammar School. The preacher's text was Col. ii. 8, from which he took occasion to enlarge on the danger of mere intellectual knowledge apart from religious instruction.

The meeting afterwards adjourned to the Guildhall, where the Archdeacon of Bath was called to the chair. An able and interesting Report of the Society for Promoting Christian Knowledge was then read. It was resolved that an address, from which the following is an extract, should be sent to the Parent Society:

We have long contemplated with pleasure the progressive extension of this Society both at home and abroad; we have beheld, with unalloyed satisfaction, the adoption of measures which have connected its operations with the British Colonies and dependencies in every part of the world; and in particular, we have been forcibly struck with that comprehensive wisdom which has recently dictated the translation of several of our books and tracts, (including various extracts from the Holy Scriptures) into the French and Spanish languages for the use of our colonies.

But, whilst we sincerely congratulate your Board on these liberal and judicious measures, as relative to foreigners, we most respectfully submit, that it is a duty still more incumbent on this Society to provide for the religious wants of all the home-born subjects of the United Kingdom, and more especially, to afford every facility by which the Holy Scriptures and the Liturgy of the Established Church may be read by all classes of our fellow-countrymen in their native and vernacular tongues.

As friends of this Society, we deem it quite unnecessary to dwell on the importance of a principle which has so long been sanctioned and recognized by our Rules and Regulations, and which has been practically adopted by admitting versions of the Scriptures and Book of Common-Prayer in the Welsh, Gaelic, and French languages on the list of the Society.

But we feel it our duty on the present occasion to urge its application to the wants of *Ireland*; where a large number of the poor, as we are credibly informed, are still attached to their native language, and are either unwilling or unable to read the

Scriptures in any other form. We submit this measure to your consideration, simply on the grounds of remedying an important defect in the Society's operations, and without the most distant allusion to any party or political feelings. If it be a fact, that there are many thousands of native Irish who would accept the Scriptures in their own tongue in preference to that of any other translation, we feel it our duty, as members of this Society, to declare, that we are bound to supply them with such a version of the Scriptures. We therefore earnestly entreat you to take immediate measures for placing Irish Bibles, Testaments, and Prayer-Books, on the permanent list of this Society; and we respectfully suggest that such versions be printed in the cheapest form, and be interpagated with our standard English text.

Should this important and national measure be carried into effect, we confidently hope that it may eventually lead to a far more general connexion of our Society with the sister kingdom. And it is our hearty and earnest prayer, that a Society which has conferred the most inestimable benefits on the English Church, may yet be reserved to disseminate its blessings in the Church of Ireland; that it may prove the bond of a more efficient ecclesiastical union; and that the period may not be far distant, when Associations for Promoting Christian Knowledge may be extended to every diocese and district of the United Kingdom.

The Rev. Mr. Mount, the Secretary of the *Society for the Propagation of the Gospel*, delivered a most luminous and interesting Report of the proceedings of that noble institution. He dwelt particularly on the vast exertions which were making to spread Christianity in every quarter of the globe, and on the inadequacy of the funds of this Society to effect its benevolent purposes. Though "the Star in the East" no longer cheers the Indian Church—Bishop Heber's death has for the time cast a cloud on the brightening prospects of Oriental Christendom—yet "the Sun of Righteousness" still shines—"there arises light in the darkness"—and the Christian cause is progressively advancing in that vast Peninsula. The Report dwelt particularly on the advantage of encouraging the smallest subscription or donation in behalf of this excellent Society.

The other motions being disposed of, the company separated, highly

gratified with the cheering account which they had heard of the success of these institutions, both at home and abroad.

In the evening, the Anniversary Dinner was given at York House. After dinner several interesting communications were made by the Secretaries on subjects connected with the business of the day. The annual collection for poor widows was made; and the company retired, after an evening passed in mutually encouraging each other to proceed in their labours of Christian charity and usefulness.

NORTHAMPTON

DISTRICT COMMITTEES.

Societies for promoting Christian Knowledge, and for the Propagation of the Gospel in Foreign Parts.

Extract from a letter dated Northampton, July 5th, 1827.

"The Bishop of Chester is come to this place for the purpose of preaching at the anniversary of our District Committees, which he did yesterday, most effectually, in all respects, I trust. The benefit of his exertions in regard to the increase of our funds is palpable and evident at once; our collection at the church doors was 92*l*. To my observation, the fruit of his labours was not much less clear in the warm attachment to himself and to the cause in hand, with which his conversation and manner and preaching inspired all who witnessed them. This is a result of the day, for the development of which we must wait. I hope it will not prove a day quite without benefit to himself; for the good will and kindness with which all greeted him will surely be a great encouragement to him."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

MR. EDITOR.—I was delighted to read the account of the meeting of the "Society for the Propagation of the Gospel" in a late number, and am glad to find that the public are beginning to take a lively interest in its concerns. I am induced to trouble you with this in order to repeat a suggestion which I observe in your last volume, (p. 542,) relative to the preaching of charity sermons on behalf of the Society. The best (because the most efficient) method of obtaining increased assistance, is by the establishing District Committees; but as this important object cannot be accomplished all at once, a good way to elicit the contributions of Christians is to advocate the cause from the pulpit. This is a very easy manner both of increasing the funds of the Society, and making it more known; for, unhappily, many excellent persons who would be most willing to assist in this work and labour of love, are totally unacquainted with the existence of such a Society.

Especially on Churchmen, has the Society in question strong claims; for when they pray that "God's way may be known on earth, his saving health among all nations," "that it would

please him to bring into the way of truth all such as have erred and are deceived;" and "that he would have mercy upon all men," it becomes them to use such means as, with the blessing of God, may bring about the glorious event they pray for. The blessings of the gospel are not given to us to "hide under a bushel," but we are *commanded* to "let our light shine before men." This is no matter of choice, but of *imperative duty*; and how shall we answer if we neglect to perform it? Freely we have received the blessings of the gospel, and it surely becomes us to impart them freely to others.

I think almost every clergyman might have an annual sermon in his church in behalf of this Society; surely it would not interfere with, or affect the local charities of his parish; at all events, the plan I propose is worth trying.* I myself have no doubt as

* If there be an objection to a collection being made, the clergy may certainly explain the nature and designs of the Society to their parishioners from the pulpit, and so remove the dark ignorance which prevails respecting them. By this means the public would be prepared for the establishment of District Committees.—EDITOR.

to its success, if introduced with a becoming spirit. May the Holy Spirit of God direct and instruct us, to labour to promote his glory and forward the salvation of mankind, and direct and counsel us in all difficulties, and make

us ready and willing to do every good work.

With my hearty prayers for the success of our exertions, I beg leave to subscribe myself, A CHURCHMAN.
London, June 5, 1827.

BRITISH SOCIETY FOR PROMOTING THE RELIGIOUS PRINCIPLES OF THE REFORMATION.

THE objects of this society, which was formed on 21st of May last, are:—

1. To enable clergymen and others engaged in promoting the Reformation in Ireland, to purchase such quantities of Bibles, Testaments, and Tracts, as the increasing wants of their respective parishes and districts may require.

2. To supply individuals and associations with the means of circulating such instruction and information as may best meet the present circumstances of Ireland.

3. To enable the friends of the Reformation to defray the expenses incurred by meetings for religious discussion, and by the publication of their proceedings, for which no Society at present provides.

4. To collect and circulate authentic intelligence respecting the progress of the Reformation.

5. To promote such modes of instruction as are best suited to the condition of the lower orders of the Roman Catholics throughout the empire.

The committee observe:—

The indispensable necessity of adopting such means, under the present circumstances of Ireland, is attested by those who are best acquainted with her spiritual wants, and will be admitted by all who duly consider the nature of those efforts to which, under the divine blessing, we must trace the religious privileges which we our-

selves enjoy. Under a deep sense of the responsibility which attaches to the professors of the Protestant faith, the Reformation Society proposes to occupy this important field of exertion; and whilst its aim will be to contrast, in every fair and open way, the doctrine and practice of the Church of Rome with the revealed will of God, its committee trust that they shall be enabled to discharge this duty not less with meekness and affection, than with Christian fidelity and Christian wisdom. They desire to persuade their Roman Catholic brethren, by their conduct as well as by their professions, that, in exposing what they deem the pernicious errors of the Roman Catholic religion, they are influenced solely by the interest they feel for their present and eternal welfare, and by a humble desire to promote the glory of God.

From the above statement, the public will perceive that the British Reformation Society will hold out no secular inducement to their Roman Catholic countrymen, for the purpose of accomplishing their objects: it will be equally obvious that the views of the Society have no connexion whatever with politics. Their high and holy aim is, to diffuse religious truth, and religious truth alone, and to leave the result in the hands of that God who has said, "My word shall not return unto me void." For the support of an object so unexceptionable, and pursued by means so simple, the Society would earnestly solicit the help of the Christian philanthropist of every Protestant denomination; and they trust their appeal will not be in vain.

NATIONAL SCHOOL SOCIETY.

At a meeting of the general Committee of this Society, in St. Martin's vestry, London, on 27th June, 1827. Present: the Lord Bishops of London, St. Asaph, and Bristol; Archdeacon Cambridge, Lord Kenyon, Sir J. Langham, Dr. Bell, and other members of the Committee, the following grants were made in aid of schools now being established: viz. Kidderminster, Worcester, 150*l*; Hawkey,

Hants, 100*l*; Helston, Cornwall, 100*l*; St. Giles's in the Fields, and St. George's Bloomsbury, London, 500*l*; Llanarmon Mynydd Mawr, Denbighshire, 65*l*; West Wickham, Berks, 10*l*, (additional); Englefield Green, Egham, 100*l*; Great Musgrave, Westmoreland, 50*l*; Llandough, Glamorganshire, 25*l*; Laughton, Sussex, 40*l*; and Aislaby, Yorkshire, 10*l*, (additional).

LITERARY REPORT.

In the Press.—A Sermon preached at Northampton, July 4th, on behalf of the Societies for Promoting Christian Knowledge and for Propagation of the Gospel in Foreign Parts, by the Right Rev. Charles James, Lord Bishop of Chester. Printed at the request of the members of the District Committees.

A Visitation Sermon preached at Northampton, before the Right Rev. Herbert, Lord Bishop of Peterborough, on Monday, July 16th, 1827, by the Hon. and Rev. George Spencer, M.A. Rector of Brington, Northamptonshire, and Domestic Chaplain to the Lord Bishop of Chester. Printed at the request of the Lord Bishop and the Clergy present.

A Sermon preached in the Church of West Hackney, Middlesex, on occasion of the Death of the Rev. George Paroissien, M.A. late Rector of that Parish. By the Rev. H.H. Norris, M.A. Rector of South Hackney, Prebendary of St. Paul's and of Llandaff, and Chaplain to the Earl of Shaftesbury.

The Rev. Thomas Sims has nearly ready for publication, an Apology for the Waldenses; exhibiting an historical view of their origin, orthodoxy, loyalty, and constancy. With an Appeal to several European governments on their behalf. In 8vo.

Preparing for publication, a History of England, from the earliest period to the present time, in which it is intended to consider men and events on Christian principles. By a Clergyman of the Church of England. To appear in monthly numbers, and to be completed in 4 volumes 12mo.

The second part of the Rev. S. T. Bloomfield's *Recensio Synoptica Annotationes Sacre*; or, Critical Digest of the most important Annotations on the New Testament. In 4 vols. 8vo.

Dr. Brewster, of Edinburgh, has announced a System of Popular and Practical Science. The object of this publication is to furnish the educated classes, but particularly the young, of both sexes, with a series of popular works on the various branches of science, brought down to the humblest capacities, and yet capable of impart-

ing scientific knowledge to the best informed ranks of society.

Messrs. Parbury, Allen and Co. have nearly ready for publication a Memoir relative to the Operations of the Serampore Missionaries; including a succinct Account of their Oriental Translations, Native Schools, Missionary Stations, and Serampore College.

CURE FOR THE STING OF WASPS.—It has been found by experience that the best remedy for the sting of wasps and bees is to apply to the part affected common culinary salt, moistened with a little water; and even in a case where a person has accidentally swallowed a wasp in a draught of any kind of liquor, and been stung by it in the pipe, the alarming symptoms that ensue may be almost immediately relieved by swallowing repeated doses of water saturated with salt.

PLACES OF WORSHIP IN THE METROPOLIS.—Episcopal churches and chapels, 200; Independent chapels, 66; Wesleyan Methodist ditto, 36; Baptist ditto, 32; Calvinistic Methodist ditto, 30; Presbyterian (Scotch and Unitarian) ditto, 16; Roman Catholic ditto, 14; Quakers' Meetings, 6—Total, 400. Calculating the average attendance at 500, and that one in three only can be present at divine service on account of age, sickness, &c. the number of persons provided with accommodation in that way in London will amount to no more than six out of every thirteen of the inhabitants! The churches of the Establishment are calculated for only three out of every thirteen!

MUSICAL MS.—A very valuable musical manuscript, by Guillaume de Machault, who was valet-de-chambre to Philippe-le-Bel, in 1307, has been discovered in the Royal Library at Paris. It contains several French and Latin anthems, ballads, &c., and concludes with a mass which is supposed to have been sung at the coronation of Charles the Fifth, in 1364, and which proves that at that time they were acquainted with the art of composition in four parts.

LIST OF NEW PUBLICATIONS.

Sacred and Miscellaneous Poems, 18mo. 2s. hf.-bd. — ACKLAND's Return of the Vaudois, 2 vols. 8vo. 1l. 10s. bds. — GARBETT's Nullity of the Roman Faith, 8vo. 9s. 6d. bds. — JENKIN's and HOSKING's Architectural Ornaments, folio, Part I. 6s. India, 10s. 6d. — LE BRUN's Lithographic Drawings, imp. folio, 5l. 5l. bds. — LAWRENCE on the Nobility of the British Gentry, 12mo. 4s. 6d. bds. — ROBINSON's Lex Parochialis, 2 vols. 8vo. 1l. 1s. bds. — BRIDGES on the 119th Psalm, 12mo. 6s. bds. — Familiar Conversations for Children, 12mo. 4s. 6d. bds. — MICHAELIS on the Resurrection, 12mo. 6s. 6d. bds. — TENNANT's Papistry Storm'd, fcp. 8vo. 7s. 6d. bds. — TOLLEY's Explanation of the Trinity, 8vo. 7s. bds. — HEBER's Hymns, 8vo. 7s. 6d. bds. — MOSELY's Dictionary of Latin Quantities, 12mo. 6s. bds. — Religio Militis, Christianity for the Camp, 18mo. 5s.

bds. — FRANKLIN on the Tenets of the Jeynes, &c. 4to. 1l. 5s. bds. — YOUNG's Elements of Geometry, Part I. 8vo. 8s. bds. — STEVENS's Nature and Grace, 12mo. 6s. bds. — Edinburgh Annual Register, 1825, 8vo. 18s. bds. — Calcutta Medical Transactions, 2 vols. 8vo. 30s. bds. — SCULTHORPE on the Poor Laws, 2d edition, 12mo. 4s. 6d. bds. — HALLAM's Constitutional History of England, 2 vols. 4to. 4l. bds. — MILMAN's Bampton Lectures, 8vo. 10s. 6d. bds. — Catalogue of the Library at Queen's College, Cambridge, 2 vols. imp. 8vo. 3l. 8s. bds. — True Charity, a Tale of the Year 1800, 12mo. 5s. bds. — Practical Sermons, 12mo. 5s. 6d. bds. — BAYLIE's Sermons, 12mo. 5s. bds. — SPRY's (Dr.) Sermon on behalf of Sons of the Clergy, 4to. 1s. 6d. — MASSINGERD's Sermon. — Rambles in Madeira and Portugal, 8vo. 9s. 6d. bds.

TABLE OF CANDLELIGHT FOR AUGUST.

| Day. | End Morning. | | Begin Evening. | | Day. | End Morning. | | Begin Evening. | | Day. | End Morning. | | Begin Evening. | |
|------|--------------|------|----------------|------|------|--------------|------|----------------|------|------|--------------|------|----------------|------|
| | h. | m. | h. | m. | | h. | m. | h. | m. | | h. | m. | h. | m. |
| 1 | 3 | — 45 | 8 | — 27 | 11 | 4 | — 3 | 8 | — 7 | 22 | 4 | — 23 | 7 | — 43 |
| 2 | 3 | — 47 | 8 | — 25 | 12 | 4 | — 5 | 8 | — 5 | 23 | 4 | — 25 | 7 | — 41 |
| 3 | 3 | — 48 | 8 | — 24 | 13 | 4 | — 7 | 8 | — 3 | 24 | 4 | — 26 | 7 | — 38 |
| 4 | 3 | — 51 | 8 | — 21 | 14 | 4 | — 8 | 8 | — 0 | 25 | 4 | — 28 | 7 | — 36 |
| 5 | 3 | — 53 | 8 | — 19 | 15 | 4 | — 10 | 7 | — 58 | 26 | 4 | — 30 | 7 | — 34 |
| 6 | 3 | — 54 | 8 | — 18 | 16 | 4 | — 12 | 7 | — 56 | 27 | 4 | — 31 | 7 | — 31 |
| 7 | 3 | — 55 | 8 | — 15 | 17 | 4 | — 14 | 7 | — 54 | 28 | 4 | — 34 | 7 | — 28 |
| 8 | 3 | — 57 | 8 | — 13 | 18 | 4 | — 16 | 7 | — 52 | 29 | 4 | — 36 | 7 | — 26 |
| 9 | 3 | — 59 | 8 | — 11 | 19 | 4 | — 17 | 7 | — 49 | 30 | 4 | — 37 | 7 | — 25 |
| 10 | 4 | — 1 | 8 | — 9 | 20 | 4 | — 19 | 7 | — 49 | 31 | 4 | — 38 | 7 | — 22 |
| | | | | | 21 | 4 | — 21 | 7 | — 45 | | | | | |

POLITICAL RETROSPECT.

REVENUE.—The quarterly accounts of the revenue begin to assume a more favourable appearance than they have latterly worn. A comparison between the quarter which ended on the 5th of last month, and the corresponding one in 1826, presents an addition to the total receipts of the former of 45,770*l*. From an increase upon the head of customs of 202,566*l*. it is evident that a considerable improvement has taken place in the foreign trade of the country. Comparing, however, the two years ending July 1826, and July 1827, there has been a decrease on the latter of 1,170,871*l*.

The Lord High Admiral, whose activity and diligence has been unwearied ever since he entered on the duties of his appointment, has commenced a journey round the coasts, with a view to visiting all the dockyards, examining the magazines, and inspecting the state of the ships stationed at each port; a visit which we trust will be attended with many beneficial results to our navy.

FRANCE.—A bureau of censorship on the periodical press has been instituted in France, of as rigorous a character as ever existed previous to the Revolution. This measure has been princi-

pally ascribed to the jealousy of the priesthood, who find the animadversions and exposures made in the more respectable journals have too strong a tendency towards weakening their influence over the minds of their lay countrymen; being frequently made on points so manifestly vulnerable, that any open resentment would tend rather to increase than remedy the evil. They have, therefore, had recourse to the most effectual means for preventing the mischief that might arise from these attacks, and by destroying the liberty of the press, show their conviction that it would otherwise surely—though it might be gradually—prove the destroyer of the popish system. Neither can they be ignorant what a powerful engine they are possessed of, when the management of the press is placed under their control; nor of the uses to which it may be applied in working on the feelings of the public, and preparing them for any change in the government that may be thought advantageous for the church. In consequence of some depredations committed by the Algerines upon the French commerce, a fleet has been dispatched by the latter nation, for the purpose of blockading Algiers; and notice has been given to the European powers, that any vessel attempting to enter that port will be detained. The squadron destined for this service has been spoken with at sea. The operation will be merely that of a blockade; the works demolished by Lord Exmouth having been not only restored, but so strengthened as to render any attempt to batter them desperate.

PENINSULA. --- The powers of the Peninsula remain in the same state of feverish feeling as for

many months past; and we regret to say, that desertion from the Portuguese troops into Spain has been not only very prevalent, but has met till lately with little effective restraint from the operations of government. No instance of the infliction of public punishment for this crime occurred previous to the rule of the new administration. The present ministers had scarcely entered upon their functions before they received information, that nearly one-half of a regiment stationed in the vicinity of the capital meditated desertion and flight, by boats up the Tagus into the Spanish territories. The first attempt to accomplish this project was made by about forty men from the above regiment, who having seized two boats, fled by night: they were pursued, and one of the vessels, containing nineteen of the fugitives was captured; the other escaped. The prisoners were brought back to Lisbon, and flogged in one of the public squares of the city, detachments from the other regiments being ordered to attend and witness their punishment; and this salutary instance of energy on the part of the authorities has been already productive of very beneficial consequences. In the mean time, the Infant Don Miguel continues to elude compliance with the demands of his imperial brother, and the regulations of the new constitution. He is said, and perhaps truly, to act thus in accordance with the politics of the Austrian cabinet, which are well known to be opposed to the new order of things in Portugal. As a proof of the unsettled state of the country, the attempt which the Portuguese government has been so long making to raise a loan in their own capital, though amounting to no larger a sum than three

hundred thousand pounds sterling, has totally failed.

The imbecility and mal-administration of the Spanish cabinet seems daily to become more evident. Columbian privateers pursue the vessels and interrupt the commerce of the country along its very shores; whilst foreign ships carry on a smuggling trade of immense extent, almost as publicly as if it was the allowed and regular traffic of the kingdom; and in the interior, bands of smugglers and robbers traverse various parts in open defiance of the laws, and with hardly any interruption from those who ought to watch over their execution.

GREECE---The citadel of Athens was occupied by the Turks on the 2d of June, the remnant of the Greek force in the neighbourhood being wholly dispersed. Since that, Ibrahim Pacha has received a fresh reinforcement of cavalry, and has advanced to Patros. The affairs of Greece being thus reduced to the lowest ebb, it affords additional satisfaction that a treaty has been concluded between the crowns of Great Britain, France, and Russia, for the purpose of making an effectual interposition in behalf of the insurgent Greeks; and the Porte having utterly rejected the mediation of the allied powers, measures have in consequence been adopted, in order to compel that government to yield the compliance it has refused to more peaceable negotiations. The arrangements proposed to be laid before the Ottoman Porte are, that the Greeks shall hold of the Sultan, as of a feudal lord, paying an annual tribute, which shall be fixed by agreement; and that they shall be governed by authorities chosen by themselves, subject to the approval of the Porte: and the more fully to complete the

separation between the two nations, the Greeks are to receive possession of the Turkish landed property, situated either in the continent or the isles of Greece, for which they shall pay an equivalent to the former proprietors, either by the payment of an annual sum to be added to the tribute, or some other transaction of the same nature. An armistice is to be demanded of the two contending parties, as a necessary preliminary to the commencement of a negotiation. There is likewise a secret article, by which the contracting powers bind themselves to oblige both parties to consent to these or similar proposals, for the enforcing of which a fleet will be immediately sent into the Mediterranean, composed of thirty-nine ships of war, jointly furnished by each nation. The Russian contingent, consisting of nine men of war, eight frigates, and three corvettes, under the command of Admiral Sineaden, has already passed the Sound, and is daily expected at Spithead; where it will remain about ten days to refit, and then proceed to join the British forces, which have been summoned from different stations to meet at the Dardanelles.

RUSSIA AND PERSIA.—The advices from the first of these countries report the war to be carried forward successfully, and to be rapidly pushed on towards the interior of the latter. After a careful review of the details, we are of opinion, that they belong only to acts of petty warfare of no real importance; perhaps not more glorious to Russia than those of the preceding campaign.

AMERICA UNITED STATES.--The Non-intercourse bill of the United States has produced none of the effects which the sagacity of those with whom that measure origi-

nated anticipated. The British possessions in the West Indies have received an abundant supply of lumber and other articles from their sister colonies in North America; and the subjects of the independent States have not been unwilling to share in this business, nor deficient in their endeavours to do so. The port of Halifax in Nova Scotia, one of the finest in the world, and almost always accessible, has become the centre of an immense indirect trade between the United States and the British West India islands; to the rapid and extensive improvement of the commerce and cultivation of that port and neighbouring districts, whilst the increased export of stores, lumber, and other articles, is largely contributing to increase the wealth of the Canadas. Government at home, to foster these beneficial results, have established a mail directly between the mother country and Halifax.

MEXICO. — Mr. Ward, who has been resident for some years in New Spain, as the representative of the British government in that country, has returned home, bringing with him the ratification of the treaty of commerce between Great Britain and Mexico. The minister was instructed to negotiate for the free exercise of the protes-

tant religion in the dominions of this new State, but in this he could not succeed. The heads of the Mexican republic are said to have expressed their private wishes that such a measure could be adopted; but, at the same time, distinctly stated, that the public mind is so much under the influence of a priesthood decidedly hostile to it, that they could not admit it, and that they must wait till the diffusion of knowledge and better principles should introduce more liberal feelings among the people. Lord Orford is named as the future British minister to this important rising State. He will be permitted to take out a chaplain with him, and celebrate divine service in his own house; to which all his countrymen resident there will have access, and which is the farthest limit of toleration as yet allowed by this free government.

AFRICA. — The Isle of Ascension is improving and becoming of considerable service in the prosecution of our eastern commerce. Spots have been found capable of high cultivation, and are now productive of fruits and vegetables sufficient to furnish refreshments to ships which may be obliged to touch there, as well as supplies of turtle and fresh-water.

ECCLESIASTICAL INTELLIGENCE.

NOVA SCOTIA. — A letter has been received from the Bishop of this diocese, dated St. John's, Newfoundland, 7th June, 1827. His Lordship had arrived a short time before in H. M. S. the *Orestes*, Capt. Jones, for the purpose of visiting and inspecting this extensive and important part of his jurisdiction. His Lordship was received with unbounded attention by every class of the community, and he had already seen enough to induce him to think favourably of the affairs of the church in that island. Since his arrival, a very excellent church had been consecrated, and 316 persons confirmed by his Lordship: a most respectable committee of the Society for Promoting Christian Knowledge had been organized, and 130*l.* collected to put it in operation. His Lordship expects to be occupied here several weeks; he will have many hundred

miles to travel, or rather sail, in visiting the deep bays on the coast. Before his return to Halifax, his Lordship hopes to visit the most remote point of Chaleurs Bay, in the Gulf of St. Lawrence. We rejoice to say that the health of this excellent prelate is equal to the great exertions he has to undergo.

On Friday, July 6th, the Lord Bishop of Durham held his first visitation at St. Nicholas Church, Newcastle-upon-Tyne, and was met by a numerous body of clergymen. The sermon was preached by the Archdeacon of Northumberland, from Matt. xiii. 52, and described in an eloquent and impressive strain the spiritual duties of a minister of Christ's Gospel. The Bishop afterwards delivered his charge, which his Lordship prefaced with a just and eloquent tribute to the memory of his predecessor, and then laid down, with an elegant simplicity and great clearness, the course, both spiritual and civil, which he conceived the ministers of the establishment ought to pursue in the present times, when innovations are pressed on all sides. On Saturday, his Lordship confirmed nearly 800 young persons in the same church.

On Monday, July 9th, his Lordship confirmed 670 persons in Ryton church, and afterwards laid the foundation stone of the new church of St. Paul at Winton, in that parish. There was a numerous assembly, and a masonic procession, on the occasion. His Lordship was received on the ground by the building committee, Messrs. Belt, Fenwick, Dunn, Wheatley, Laycock, and others, and being addressed by Humble Lamb, Esq. on behalf of the parishioners and subscribers, replied to that gentleman in a speech of some length.

On Friday, July 13th, his Lordship confirmed 300 young persons at Berwick-upon-Tweed, and afterwards held his visitation.

The Prebend in the Cathedral Church of Rochester, which we stated in our last number had been given to the Rev. W. F. Baylay by the King, has hitherto been held with the Archdeacons of Rochester, being considered as annexed thereto by certain letters patent or a grant from the crown. Such a grant is void, unless it be duly enrolled in the proper office. Lord Chancellor Thurlow caused the roll to be searched, when the alleged letters patent annexing the Prebend to the Archdeaconry could not be found: Lord Chancellor Eldon directed a similar search to be made, and the result was the same: hence it was concluded that the Prebend was not legally annexed, and the crown accordingly gave the Prebend and Archdeaconry to different persons. Upon a search, however, which has been made on behalf of the present Archdeacon, (Rev. Walker King,) the letters patent have been found duly enrolled, and therefore the presentation made by the crown of the Prebend is void. The letters patent, instead of being entered in the index of the roll under the name of the grantee, as is usual, are entered under the name of the place.

Our readers will observe that the Rectory of Kettering, Northamptonshire, (the next presentation of which was forfeited to the crown by reason of the contract entered into by Lord Sondes, the patron, and the incumbent, that the latter should resign in favour of Lord S.'s brother, being held simoniacal and void,) has been given by the crown to the Hon. and Rev. H. Watson, the brother of Lord Sondes.

NEW CHURCHES.

DONCASTER.—John Jarratt, Esq., a rich and benevolent individual of this place, has vated in the hands of respectable trustees the sum of 13,000*l.* for the erection and endowment of a new church; thus adding at once a splendid ornament to the town, and increasing the spiritual comforts and welfare of its people. We would also state, that, for the sake of proving their sense of the public obligation to him, of endeavouring to do some justice to such munificence, and helping forward so righteous an undertaking, the Corporation of Doncaster have determined upon the assignment of an eligible plot of ground for the Church and the Church-yard; persuaded, at the same time, that, by reason of the increased and increasing population of the parish, an additional place for divine service has become strictly necessary.

WISBECH.—The act for building and endowing a Chapel of Ease in this place having received the royal assent, workmen are clearing the ground for its erection. The site fixed upon by the trustees is in the Old Market, and we are informed that the plan agreed upon is to erect a handsome octagonal building, with a lofty dome (80 feet high) in the centre. The Rev. Dr. Jobson, vicar of the parish, has handsomely endowed it entirely at his own cost; for which purpose he has assigned to the trustees a farm, consisting of 350 acres of land, lying in Well Fen, considered to be worth 20*s.* per acre, but which the Rev. Doctor had previously leased to the old tenant for twenty-one years, at a clear rent of 200*l.* per annum, thereby securing the sum stipulated to be paid to the officiating minister, and at the same time befriending his old and worthy tenant.

RYDE, ISLE OF WIGHT, 2d JULY.—The New Chapel of Saint James, in this place, erected by William Hughes Hughes, Esq. under the sanction of the Lord Bishop of the diocese and the incumbent of the parish, and capable of accommodating about 650 persons, (including 200 free sittings in the galleries for the poor,) was yesterday opened for divine worship, it having been determined, with a view to the convenience of the public frequenting this watering place, at this season of the year, to postpone to the ensuing spring the finishing of the internal painting and decorations.

PETERBOROUGH CATHEDRAL.—Great improvements have been made in this Cathedral by the Dean and Chapter during the last four years. They consist principally of new roofs over the south transept and the north transept: a restoration of all the broken spires and pinnacles, which were numerous: a complete reparation of the ornamental stone-work, particularly at the west front, which was dilapidated by time: and the opening all the windows which were blocked up, above thirty in number.

The cause of the present mean state of the interior of the choir is, the destruction of the original screen and woodwork by the troops of Oliver Cromwell.

The Dean and Chapter have just issued the following notice:

"The altar screen, and the screen which separates the choir from the nave of this Church, together with the organ gallery, the stalls, and all the woodwork of the choir, although in good repair, are well known to be unworthy of the magnificent structure to which they belong.

"The Dean and Chapter, having lately made their utmost exertions in substantially repairing the Cathedral, and in restoring the architectural ornaments of the exterior, are anxious to complete their work, by remedying these deplorable defects of the interior. With this view they have procured plans and drawings of an appropriate character, from Mr. Edward Blore, an eminent architect in London. But the funds of the Church are, and ever must be, inadequate to so great an undertaking. They therefore think it their duty to adopt an expedient, which has been successful in some other Cathedrals on similar occasions, by respectfully announcing their design to the nobility, gentry, clergy, and other inhabitants of the Diocese of Peterborough and of its neighbourhood, with a hope of obtaining the favour of their assistance.

"The whole expense of the projected work will exceed *Five Thousand Pounds*: the Dean and Chapter have themselves voted £1000 towards it, being the largest sum which their means will allow: and they have individually added their personal subscriptions, in aid of this object, to the amount of £1050.

"If the subscription be not sufficient, the contributions will be returned to the respective Subscribers.

By order of the Dean and Chapter,

"Peterborough, July 23, 1827.

JOHN GATES, Chapter Clerk."

SUBSCRIBERS.

| | |
|--|------|
| His Grace The Lord Archbishop of Canterbury | £200 |
| The Right Rev. the Lord Bishop of Peterborough | 200 |
| The Dean and Chapter of Peterborough | 1000 |
| The Very Rev. James Henry Monk, D. D. Dean of Peterborough.... | 200 |
| The Venerable William Strong, D. D. Archdeacon of Northampton .. | 50 |
| Rev. Spencer Madan, D. D. Prebendary | 400 |
| Rev. Joseph Stephen Pratt, ditto | 100 |
| Rev. Joseph Parsons, ditto | 100 |
| Rev. William Tournay, D. D. ditto | 100 |
| Rev. Richard Lockwood, ditto | 100 |
| Rev. Thomas Smart Hughes, ditto | 50 |

CHURCH BRIEFS. Mr. Peel, towards the conclusion of the last session, noticed in the House of Commons the law respecting money collected by briefs in churches; but he said it was not his intention then to introduce a bill on the subject. He observed very considerable sums had been raised by briefs, first, for the repair and building of churches; secondly, for compensation to individuals suffering by fire, or other causes. With respect to the latter object, it seemed requisite to put a stop to it altogether, because when the practice was introduced, no insurance offices were established: in a case where 340*l.* had been lost, the sum raised was 703*l.* of which 86*l.* was the expense of the warrant, and 327*l.* the salary of the collector. The sums raised for the repairs of churches were really so small, that no injury could accrue to the church by abolishing the practice. He proposed, therefore, to abolish briefs for this purpose also.

and to substitute a collection at the church door one Sunday, and that the sums thus voluntarily given should be paid over to the Society for Building Churches: he concluded by moving for an account of all briefs for rebuilding and repairing of churches and chapels, from 15th May, 1819, to June 1827. The motion was agreed to.

LIST OF PREFERMENTS.

| Name. | Preferment. | County. | Diocese. | Patron. |
|----------------------|--|-----------|----------|---|
| Anson, Henry | Lynge, R. cum Whitwell | Norfolk | Norwich | Edw. Lombe, Esq. |
| Baber, H. H. | Stretham, R. | Camb. | Ely | The King <i>pro hac vice</i> |
| Barber, | Little Stukeley, R. | Hunts. | Lincoln | Lady Olivia Sparrow |
| Beadon, J. Watson, | to be a Canon Resid. of the Cath. Ch. of Wells. | | | Dn. & Ch. of Wells |
| Blauchard, I. | to be Chaplain to the Earl Ferrers | | | |
| Bligh, John | Mastership of the Grammar Sch. Kimbolton. | | | The Trustees |
| Black, J. | Bowers Gifford, R. | Essex | London | John Curtis, Esq. |
| Brocklebank, Joseph | Delanere, R. | Chester | Chester | The King |
| Buckel, T. S. | Brighton, R. | Norfolk | Norwich | Rob. Fellowes, Esq. |
| Bull, S. Neville .. | { Harwich & Dovercourt, } V. cum Ramsey | Essex | London | The King |
| Carr, Bishop | Canonry of the Cath. Ch. of St. Paul | | London | The King |
| Cockburn, Richard. | Barming, R. | Kent | Roch. | The King |
| Coleridge, G. M. ... | St. Mary Church, V. | Devon | Exeter | Dn. & Ch. of Exeter |
| Davy, Martin | Cottenham, R. | Camb. | Ely | The King <i>pro hac vice</i> |
| Evans, W. | Pusey, R. | Berks | Sarum | Bishop of Sarum |
| Fellowes, John .. | Bramerton, R. & Mautby, R. | Norfolk | Norwich | Rob. Fellowes, Esq. |
| Ferri, T. | to be Chaplain of H. M. S. Britannia | | | |
| Franklin, F. | Albrighton, V. | Salop | Lich. | Haberdash. Comp. |
| Fuller, | St. Peter's, Pimlico, C. | Middlesex | London | |
| Goldney, J. K. | to be Chaplain of H. M. S. Victory | | | |
| Greenwood, J. | Coln Engain, R. | Essex | London | Christ's Hospital |
| Grenside, Ralph .. | Crathorne, R. | York | York | { G. Wentworth, Esq. Rob. Chaloner, Esq. |
| Jenkins, J. | Norton, V. | Radnor. | Hereford | The King |
| Lafont, J. | St. Ann's, Sutton Bonington, R. | Notts. | York | The King |
| Lethbridge, C. H. .. | to be Chaplain of H. M. S. Hyperion | | | |
| Lloyd, T. | to be Chaplain of Hertford Gaol | | | |
| Longley, Charles T. | Tytherly, R. | Hants. | Winch. | C. B. Wall, Esq. |
| Marshall, William | { All Saints', V. cum St. } Lawrence Evesham | Worce. | Worce. | The King |
| Mellish, Edward .. | Deanery of the Cathedral Church of | | Hereford | The King |
| Michell, William .. | Barwick, R. | Somers. | B. & W. | John Newman, Esq. |
| Millingchamp, Dr. .. | Archdeaconry of Carmarthen | | | Bp. of St. David's |
| Norton, W. A. | Skenfrith, R. | Monm. | Llandaff | William Cecil, Esq. |
| Puisford, C. Hen. .. | Burnham, V. | Somers. | B. & W. | Dn. & Ch. of Wells |
| Quinnes, T. | to be Chaplain of H. M. S. Briton | | | |
| Roberts, E. F. | to be Chaplain of H. M. S. Gloucester | | | |
| Rouch, Frederick, | Minor Canonry in Canterbury Cathedral | | | Dn. & Ch. of Cant. |
| Slapp, T. P. | Rickingham, inf. & sup. R. | Suffolk | Norwich | R. Holt, Esq. |
| Somerset, V. P. H. | Honiton, R. | Devon | Exeter | H. Wrottesly, Esq. |
| Sparke, J. H. | Leverington, R. | Camb. | Ely | Bishop of Ely |
| Stapleton, M. J. .. | { Tudley cum Capel, V. } Mereworth, R. | Kent | Roch. | Lord De Spencer |
| Still, Peter, | to be Domestic Chaplain to the Duke of Leeds | | | |
| Synmonds, Thomas | Stanton Harcourt, V. | Oxford | Oxford | Bishop of Oxford |
| Watson, Henry | Kettering, R. | North. | Peterb. | The King <i>pro hac vice</i> |
| Webber, George H. | Prebend of Somerley, in Cath. Ch. of Chichester. | | | Bp. of Chichester. |
| Willoughby, H. P. .. | Burthorpe, R. | Glouc. | Glouc. | The King. |
| Worsley, P. Warton, | Prebend in the Coll. Ch. of Ripon | | | Abp. of York. |

CLERGYMEN MARRIED.

Allen, Robert, B.C.L. Fellow of New College, and Rector of Barcombe, Sussex, to Mary, only daughter of the late George Skinner, Esq.

Davies, Wm. Lewis, M.A. Fellow of St. John's College, and Vice-Principal of Elizabeth College, Guernsey, to Matilda Amelia Slater, of Upper Gower-street, London.

Hony, W. E. Fell. of Exeter Coll. & R. of Baverstock, in the county of Wilts, to Margaret, youngest daughter of the late Rev. Nicholas Earle, R. of Swerford, Oxfordshire.
 Valpy, Gabriel, M. A. Fellow of King's College, Cambridge, to Martha, relict of the late Wm. Hedges, Esq. of Newbury.
 Urquhart, H. J. M. A. Fell. of New Coll. to Hannah, second daughter of W. Hussey, Esq.

CLERGYMEN DECEASED.

It is with feelings of deep regret that we inform our readers of the death of the Rev. Charles Daubeny, D.C.L. Archdeacon and Prebendary of Sarum, Fellow of St. Mary's College, Winton, and fifty-three years Vicar of North Bradley. The news of his death was as unexpected as the event itself proved awfully sudden; and the shock caused by the intelligence was the more sensibly felt, as the provincial papers, but two days previous to his demise, spoke of the Venerable Archdeacon as in the enjoyment of excellent health, and actively engaged in the arduous duties of his visitation. In our next number, we hope to be able to present to our readers an authentic obituary memoir of this truly good and great man.

Baynes, William, R. of Rickinghall, Superior and Inferior, Suffolk.
 Carr, Thomas, V. of Cherry Marham, Norfolk.
 King, Charles, R. of Whitchampton, Dorset.
 Kitson, Edward A. V. of St. Mary's Church, Devon.
 Nash, J. T. aged 72, R. of St. Thomas, Haverford West, and of Herbrardston, Pemb.
 Panchen, William, R. of Woodwalton, and V. of St. Mary's, Huntingdon.
 Powell, E. V. of St. Harman, Radnorshire, and P. C. of Llanwrthwl, Brecon.
 Thomas, Evan, V. of Llangrannog and Llandisilio-Goge, Cardiganshire.
 Waterhouse, Joshua, R. of Little Stukeley, Hunts, and of Coton, Cambridgeshire.

UNIVERSITY INTELLIGENCE.

OXFORD.

Degrees conferred June 28.
 M. A.

Alderson, Rev. Robert, Exeter Coll.
 Bayly, E. Goodenough, Fell. of Pembroke.
 Berens, Richard Beauvoir, Christ Church.
 Boraston, Rev. Gregory Birch, Michel Fell. of Queen's Coll.
 Butler, Rev. W. J. Demy of Magdalen Coll.
 Duruford, Richard, Fell. of Magdalen Coll.
 Dyke, Rev. T. H. Student of Christ Ch.
 Eyre, Rev. Daniel James, Oriel Coll.
 Glyn, Rev. Carr John, Christ Ch.
 Henry, John West, Pembroke Coll.
 Jordan, Geo. Colebrooke, Pembroke Coll.
 Knapp, Samuel Hartopp, Merton Coll.
 Lloyd, Thomas Pryce, Christ Church.
 Ludlow, Rev. Edward, St. Edmund Hall.
 Marshall, Rev. John, Worcester Coll.
 Morpeth, the Lord Viscount, Christ Coll.
 Phillott, Rev. J. Russell, Demy of Magdalen.
 Thomas, Rev. James, Pembroke Coll.
 Vogan, Rev. T. S. Lyte, St. Edmund Hall.
 Wingfield, Rev. E. J. Student of Christ Ch.
 B. A.
 Cole, John Francis, Worcester Coll.
 White, James, Pembroke Coll.
 Willis, John Fielding, Oriel Coll.
 Wroughton, Philip, Oriel Coll.
 July 7.
 M. A.
 Edwards, Rev. Z. J. Fell. of Wadham Coll.

Harding, Rev. Wm. Fell. of Wadham Coll.
 Ward, Rev. G. R. M. Fell. of Trinity Coll.
 Webber, Rev. T. Charles, Christ Church.
 Willes, Rev. Edward, Brasenose Coll.

On Wednesday, June 27th, (Commemo-
 ration,) the Honorary Degree of D.C.L.
 was conferred on Thomas O. B. Estcourt,
 Esq. of Corpus, M. P. for the University;
 Henry Hobhouse, Esq. M. A. of Brasenose
 College, one of his Majesty's Under Secre-
 taries of State for the Home Department;
 Edward J. Foot, Esq. of Highfield, Hants;
 Vice-Admiral of the Red; Sheffield Grace,
 Esq. of Lincoln's Inn; and Christopher
 Wren, Esq. of Wroxall Priory, Warwick-
 shire.

At the same time, the Rev. James Wil-
 liam Geldart, D.C.L. of Trinity Hall,
 Cambridge, and Regius Professor of Civil
 Law in that University, was admitted *ad
 eundem*; after which the Honorary Degree
 of M. A. was conferred on Stephen Jarrett,
 Esq. Gentleman Commoner of Magdalen
 College.

The following gentlemen have been ad-
 mitted Actual Fellows of Wadham College:
 John Foley, of kin to the Founder; Rev.
 Z. J. Edwards. The following elections
 have also taken place in the same Society:—
Probationary Fellows—P. Forster, of kin

to the Founder; Rev. Wm. Harding,—
Scholars—Edw. Walwyn Foley, of kin
to the Founder; J. B. Dyne, of the county
of Somerset; G. E. Gepp, and A. C. Tar-
butt, of the county of Essex.

Wm. Falconer, B. A. of Oriol College;
Rev. Hubert Kestell Cornish, B. A. of Cor-
pus Christi College; George Dawson, B. A.
of Exeter College; William Sewell, B. A.
of Merton College; and James Fisher,
Commoner of Brasenose College, are
elected Fellows of Exeter College.

The Rev. John Henry Newman, M. A.
Fellow of Oriol College, is nominated a
Public Examiner in *Literis Humanioribus*.

Mr. Frederick Wickham is admitted
Scholar of New College.

Mr. Charles Palaret, B. A. of Queen's
College, is elected a Fellow of that Society
on Mr. Michel's Foundation.

William Abbott, John Hodgson, John
Barrow, and John Richardson, are elected
Scholars on the Old Foundation of Queen's
College.

Lancelot Arthur Sharpe, Thomas French
Laurence, and George Adams are admitted
Actual Fellows; and James Gilman, Ar-
thur Philip Dunlap, and Robert William
Browne, are elected Scholars of St. John's
College.

George Malin, Commoner of Lincoln
College, is elected one of Lord Crewe's
Exhibitors of that Society.

The Rev. James Robert Pears, M. A.
and Mr. J. G. Hutchinson Bourne, B. A.
are admitted Actual Fellows; and the Rev.
Henry Jenkins, M. A. Mr. R. Durnford,
M. A. and Mr. Robert Price Morrell, B. A.
of Balliol College, Probationary Fellows of
Magdalen College. William Walter Tire-
man, of Wadham College, and Mr. John
Posthumous Wilson, of Lincoln College,
are admitted Demies of the above-men-
tioned Society.

CAMBRIDGE.

Degrees conferred June 30.

B. D.

Evans, John, Fellow of Clare Hall.
LICENTIATE IN PHYSIC.
Steward, John Burdett, Pembroke Coll.

B. C. L.

Birch, Charles, Trinity Hall.
Holbrook, Rev. George, Trinity Hall.

B. A.

Flamank, James, Fellow of King's Coll.

July 1.

HONORARY M. A.

Buckleigh and Queensbury, His Grace the
Duke of, St. John's Coll.

B. C. L.

Dawson, Rev. John Fred. Trin. Coll.

B. A.

Cheere, George, Queen's Coll.
King, John Wallace, Trinity Coll.

On Tuesday, July 3,

Being Commencement Day, the following
Doctors and Masters of Arts were created:

D. D.

Lamb, John, Master of C. C. C.
Sisson, Joseph Lawson, Clare Hall.

M. D.

Allatt, Christopher John Rob. Trinit. Coll.
Clark, Wm. Trin. Coll. Profess. of Anatomy.
Lambert, Edmund, Pembroke Coll.

M. A.

Anderson, Matthew, St. John's Coll.
Ariett, Henry, Pembroke Coll.
Arnold, Charles, Caius Coll.
Atkinson, George, Queen's Coll.
Atkinson, Richard J. Queen's Coll.
Atkinson, Thomas, Pembroke Coll.
Austin, Charles, Jesus Coll.
Ayre, John, Caius Coll.
Bagshawe, Edward B. Magdalen Coll.
Baines, Edward, Christ Coll.
Baldwin, John, Christ Coll.
Barham, Wm. Foster, Trinity Coll.
Battersby, Richard, St. John's Coll.
Bazely, Charles H. B. Clare Hall.
Beaumont, G. D. E. Trinity Coll.
Beauclerk, Charles R. Caius Coll.
Beaver, Herbert N. Catharine Hall.
Bell, John H. St. John's Coll.
Benyon, Edw. Rich. St. John's Coll.
Bere, Wm. Baker, Emmanuel Coll.
Berry, Jos. W. St. Peter's Coll.
Bingham, Thomas, St. John's Coll.
Birch, William, Catharine Hall.
Bird, Charles Smith, Trinity Coll.
Birkett, George Wm. St. John's Coll.
Blake, George, Emmanuel Coll.
Blomfield, George B. Christ Coll.
Bowstead, James, C. C. C.
Bray, Bidlake, Emmanuel Coll.
Brounlow, John, St. John's Coll.
Browne, T. Murray, Trinity Coll.
Buckle, John, Trinity Coll.
Buckle, Robert B. Sidney Sussex Coll.
Camidge, Charles Joseph, Catharine Hall.
Carrighan, George G. St. John's Coll.
Carter, John, St. John's Coll.
Clayton, Aug. P. Caius Coll.
Cobb, John Francis, St. Peter's Coll.
Coffin, John T. P. Caius Coll.
Colls, Thomas Cooper, Christ Coll.
Collins, William A. Christ Coll.
Cory, Isaac Preston, Caius Coll.
Cowling, John, St. John's Coll.
Crawley, William, Magdalen Coll.
Crosland, John, Magdalen Coll.
Daniel, Richard, Clare Hall.
Dearden, John, St. Peter's Coll.
Denton, Charles Jones, Christ Coll.
Doddsworth, John, Queen's Coll.

- Dovell, Joseph, St. John's Coll.
 Drake, Charles D. M. St. John's Coll.
 Duck, Richard Gelson, St. John's Coll.
 Dudley, Charles, Clare Hall.
 Dunderdale, Robert, St. John's Coll.
 Dunning, Richard, Queen's Coll.
 Evans, David, St. Peter's Coll.
 Evans, William B. Trinity Coll.
 Fearon, Henry, Emmanuel Coll.
 Fitz-Moore, Edmund, Caius Coll.
 Ford, William, Magdalen Coll.
 Foster, William, Trinity Coll.
 Francis, Edward, St. John's Coll.
 Franklin, T. Ward, St. John's Coll.
 Frost, Robert, Catharine Hall.
 Fry, William, Queen's Coll.
 Gage, Thomas William, Magdalen Coll.
 Gedge, Sydney, Catharine Hall.
 Geery, Robert Wade, Emmanuel Coll.
 Gibson, Nicholas William, Trinity Coll.
 Gossp, John H. Pembroke Coll.
 Greaves, Henry A. C. C. C.
 Green, Daniel, Catharine Hall.
 Grubb, Edward, Trinity Coll.
 Guest, Edwin, Caius Coll.
 Gurney, John H. Trinity Coll.
 Hall, Thomas G. Magdalen Coll.
 Hannam, Edward P. St. John's Coll.
 Hargrave, Jacob, St. John's Coll.
 Hell, G. Selby, St. Peter's Coll.
 Herring, Armine, C. C. C.
 Hill, Edmund, Christ Coll.
 Hill, Walter Henry, Emmanuel Coll.
 Hills, John, St. John's Coll.
 Hogg, John, St. Peter's Coll.
 Hoole, Frederick P. Trinity Coll.
 Hooper, William N. C. C. C.
 Hyde, William, St. John's Coll.
 Image, John, Caius Coll.
 Jeremie, James A. Trinity Coll.
 Jesson, Cornelius, St. John's Coll.
 Jones, Jenkins, St. John's Coll.
 Jones, Thomas H. St. Peter's Coll.
 Kinsey, Matthew, Trinity Coll.
 Latten, William, St. John's Coll.
 Lawson, Charles, St. John's Coll.
 Lawton, Edward C. Clare Hall.
 Layton, William Henry, Queen's Coll.
 Lendon, Charles, Trinity Coll.
 Lloyd, Mauritius, Emmanuel Coll.
 Lubbock, John, Caius Coll.
 Lunan, John, Caius Coll.
 Lutwidge, R. W. S. St. John's Coll.
 Major, John Richard, Trinity Coll.
 Malkin, Frederick, Trinity Coll.
 Martin, Francis, Trinity Coll.
 Maxwell, John G. Caius Coll.
 Miller, John Dove, St. John's Coll.
 Montgomerie, G. S. M. Christ Coll.
 Montgomery, Robert, St. Peter's Coll.
 Napleton, William T. Sidney Sussex Coll.
 North, Frederick, St. John's Coll.
 Parry, John Docwra, St. Peter's Coll.
 Paynter, Samuel, Trinity Coll.
 Pearson, Frederick B. Trinity Coll.
 Peckett, Henry, Trinity Coll.
 Pickford, Francis, Queen's Coll.
 Pigott, John Charles, Trinity Coll.
 Pixel, Henry, Clare Hall.
 Place, William Henry, Trinity Coll.
 Remington, Thomas, Trinity Coll.
 Rigg, Joseph, C. C. C.
 Rising, Robert, Pembroke Coll.
 Robinson, Isaac B. Trinity Coll.
 Robinson, Nicholas, Trinity Coll.
 Robson, Richard Swan, Catharine Hall.
 Rodmel, John, Trinity Coll.
 Ruddock, Richard P. St. John's Coll.
 Sandys, William Travis, Pembroke Coll.
 Scott, William Hughes, St. John's Coll.
 Scrutton, Thomas S. Christ Coll.
 Sealy, William Grudott, St. John's Coll.
 Sendale, Simon, Caius Coll.
 Senkler, Edmund John, Caius Coll.
 Severne, Henry, Christ Coll.
 Sewell, Thomas, Sidney Sussex Coll.
 Shillibeer, John, Jesus Coll.
 Sidney, Jacob, Catharine Hall.
 Smith, Charles A. J. St. John's Coll.
 Smith, Henry Joseph, Trinity Coll.
 Smith, John Abel, Christ Coll.
 Start, William, Trinity Coll.
 Stebbing, Henry, St. John's Coll.
 Sumner, James, Trinity Coll.
 Sutton, Robert W. Clare Hall.
 Symes, Richard, Jesus Coll.
 Taylor, Thomas, Catharine Hall.
 Teeson, John, Clare Hall.
 Tennant, Sanderson, Trinity Coll.
 Thornton, William James, Trinity Coll.
 Truman, John, Catharine Hall.
 Turner, Joseph, C. C. C.
 Turner, William H. Pembroke Coll.
 Valpy, Edward J. W. Emmanuel Coll.
 Wade, Garrod, Jesus Coll.
 Wade, William Serocold, St. John's Coll.
 Wailes, George, Catharine Hall.
 Wardell, Henry, Trinity Coll.
 Waters, Randle J. Christ Coll.
 Wells, Gifford, Sidney Sussex Coll.
 Welsby, William N. St. John's Coll.
 Whitehurst, Thomas B. St. Peter's Coll.
 White, Francis, Trinity Coll.
 Whiter, C. Walter, Clare Hall.
 Willey, Jocelyn, Trinity Coll.
 Williams, Thomas, St. John's Coll.
 Wilmot, Robert D. St. John's Coll.
 Wilson, Edward, Catharine Hall.
 Wilson, Richard, St. John's Coll.
 Wilton, Charles Peter, St. John's Coll.
 Winbolt, Thomas H. Pembroke Coll.
 Winning, William B. Trinity Coll.
 Wood, Samuel S. C. C. C.
 Wood, William Page, Trinity Coll.
 Worsley, Charles C. Pembroke Coll.
 Worsley, John C. Pembroke Coll.
 Yorke, Charles Isaac, Trinity Coll.
 Young, Benjamin, St. John's Coll.

COMBINATION PAPER, 1827.

PRIOR COMB.

- August 5. Coll. Trin.
12. Coll. Joh.
19. Mr. Goodrich, Chr.
26. Mr. Harris, Cath.
Sept. 2. Mr. Heath, Chr.
9. Mr. Cobb, Cai.
16. Coll. Regal.
23. Coll. Trin.
30. Coll. Joh.
Oct. 7. Mr. Hadwen, Chr.
14. Mr. Glendall, Cath.
21. Mr. Gooch, C. C.
28. COMMEM. BENEFACT.
Nov. 4. Mr. Bolton, Cai.
11. Coll. Regal.
18. Coll. Trin.
25. Coll. Joh.
Dec. 2. Mr. Jefferson, Pet.
9. Mr. Currie, Pemb.
16. Mr. Williamson, Sid.
23. Mr. Kelly, Cai.
30. Coll. Regal.

*Resp. in Theolog.**Oppon.*

- Mr. R. Smith, Trin. { Mr. D'Arblay, Chr.
Mr. Hutchins, Pemb.
Mr. Macdowall, C. C.
Mr. Pettitward, Trin. { Mr. Burroughes, Em.
Coll. Regal.
Coll. Trin.
Coll. Joh.
Mr. Pemberton, Pet. { Mr. Hallewell, Chr.
Mr. Venn, Regin. }

POSTER. COMB.

- Aug. 5. Mr. Stedman, Trin.
12. Mr. Harness, Chr.
19. Mr. Procter, Cath.
24. Mr. Symonds, Joh.
26. Mr. Manley, Regal.
Sept. 2. Mr. T. Thorpe, Emm.
9. Mr. Seymour, Enam.
16. Mr. A. M. Campbell, Joh.
21. Mr. Ellis, sen. Trin.
23. Mr. Tacey, Regin.
29. Mr. C. D. Brereton, Regin.
Mr. Lyall, Trin.
30. Mr. H. Hatch, Regal.
Oct. 7. Mr. Pote, Regal.
14. Mr. Blake, Regal.
18. FEST. S. LUC. Mr. Darby, Cai.
21. Mr. Wodsworth, Pemb.
28. Mr. Mirehouse, Clar.

- Nov. 1. Mr. Lodington, Clar.
Mr. Paske, Clar.
4. Mr. King, sen. Regin.
11. Mr. Graham, Regin.
18. Mr. Carr, Regin.
25. Mr. Atkinson, Regin.
30. Mr. Gilly, Cath.
Dec. 2. Mr. Abdy, Jes.
9. Mr. Stevens, Jes.
16. Mr. Sheepshanks, Jes.
21. Mr. Case, Jes.
23. Mr. Croft, Chr.
25. Mr. Millett, Chr.
26. Mr. Clarke, Chr.
27. Mr. Mirehouse, Chr.
28. Mr. Wilkinson, Joh.
30. Mr. Bullen, Joh.

*Resp. in Jur. Civ.**Oppon.*

- Mr. Clarkson, Jes. { Mr. Hustler, Jes.
Mr. Seymour, Pemb.

*Resp. in Medic.**Oppon.*

- Mr. Shaw, Cai. { Mr. Bond, C. C.
Mr. Morton, Trin.

The following persons have been elected Preachers each for the month to which his name is affixed:—

- October . . Mr. Graham, Christ's.
November . Mr. Walter, St. John's.
December . Professor Lee, Queen's.
January . . Mr. H. V. Elliott, Trinity.
February . Mr. Lonsdale, King's.
March . . Mr. Blunt, St. John's.
April . . . Mr. Rose, Trinity.
May . . . Mr. Le Bas, Trinity.

Rev. Gilbert Gilbert, M. A. of Wadham Coll. Oxford, has been admitted *ad eundem*; and Benjamin Young, of St. Edmund Hall, Oxford, is incorporated B. A. of this University.

Lamplugh Brougham Dykes, B. A. of St. Peter's College, is elected a Foundation Fellow of that society.

John Hogg, M. A. of St. Peter's College, is elected a Bye Fellow of that society.

Died at his brother's house in Portland-place, London, George Leicester, Esq. M. A. Fellow of King's College, in this University.

We understand Dr. Wordsworth, Master of Trinity College, will succeed the Bishop of Lincoln as Regius Professor of Divinity without opposition.

NOTICES TO CORRESPONDENTS.

We request all Communications in future may be addressed to Messrs. Rivingtons, St. Paul's Church Yard.

We are compelled to postpone an article on the Unitarian Marriage Bill, and several other articles.—We have received "Laicus," and "Christian Layman."—We are particularly obliged by the Communication from Peterborough.